

הַשְׁמַח בְּפִי הַיְּהוָה וּלְשׁוֹן זִמְרָתוֹ

# THE FIRST GATE.

OR  
THE OUTWARD DOOR  
To the *HOLY TONGUE*,  
Opened in *ENGLISH*.

CONTAINING,

I. The chief and necessary Grounds of the Hebrew Grammar.

II. A Table for the Hebrew Roots, in which all the Roots of the Bible are set down, and a plain and ready way presently to find out the Roots of all Hebrew words which are deficient in one or two of their Radical letters; is described.

III. A praxis to the Grammar and the Table, upon the prophecy by *Obadiah*: the Decalogue, and the twelfth Chapter of *Isaiah*: Wherein the Hebrew Text it self is first set down, and then every Hebrew word of these places of Scripture is read in English letters, then expounded, and Grammatically resolved in English: and all in so plain and easie a way, as may be made use of by any ordinary capacity of either Sexe.

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By *William Robertson*, Master of Arts,  
from the University of *Edinburgh*,  
now residing at *London*.

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LONDON.

Printed by *Evan Tyler*, for *Humphrey Robinson*, at the three  
Pigeons in *S. Pauls Church-yard*, and for *G. Sawbridge*  
at the Bible on *Ludgate hill*, at whose shops the  
Books are to be sold, and any may know  
where the Author himself stayeth, 1654.

## Ingenious Reader,

**L**east this page should be waste, and nothing worth, it will deserve both thy pains and mine, to take notice of the chief and usual names that are attributed to God in Scripture, and to know the places in this book, where they are explained, as followeth.

1. First those three great names of God, יהוה *Jehovah*, יי' *jab*, and יהי' *Ehje*, or *Ebeje*, importing his most absolute selfe existence, and subsistence, are all reduced to one root, to wit, unto the 19. root under the letter, ה, *He*, See pag. 50. 49. and 85. in the Dictionary, and the first verse of the Prophecy by *Obadiab*, pag. 45, 46, & 47. of the Grammar.

2. This most excellent name of God, יהוה or יהוה *Elqab*, and יהוה *Elqab*, importing him to be the great Judge of the world, see it in the 67. root under א, *aleph*, page 9. in the Dictionary, and in the beginning of the Decalogu, page 95, and 96 of the Grammar.

3. Those two great names of God, יהוה *El*, and יהוה *El* *Shaddai*, importing his omnipotent power and all-sufficiency, see them in the Dictionary page 7, and the 56. root under א, *aleph*, and page 44. in the 34. root under ד, *dalet*, or page 254. in the 31. root under ו, *shin*.

4. This glorious name יהוה יהוה *Jehovah tzebaot*, the Lord of Hosts, see it in the Dictionary, page 199. in the 3. root under ג, *tzadi*.

Lastly, those saving names of Christ יהוה ישוע *Jehouang Jeshu*, יהוה ימנו *Immanuel*, and יהוה שבי' *Sibbi*, importing him to be our peaceable Saviour, making God (at one) with us, see in the Dictionary, pag. 95. in the 88. root, under י, *jod*, and page 172. in the 66. root under ג, *gajin*, and page 266 in the 93. root under ו, *shin*. Thus Reader, praying, that at length, the Lord may be one, and his name one, amongst all his people, I leave thee to a blessing from him, upon thy taking notice of all which followeth,



London, August 26. 1654.



WE Ministers of the Gospel in the City of *London* (whose names are herunto subscribed) having perused an Hebrew Grammar, as also a compendious Hebrew Dictionary or Lexicon; with praxis and directions subjoyned to both of them, about the attaining of the Hebrew tongue, and conceiving them very plain and easie helps towards the attaining of this Sacred and Original Language: We did encourage the judicious and industrious Authour, to publish these his profitable labours, and contributed, amongst others of our brethren, towards the printing of them; and do now heartily recommend them to all those, whose duty shall oblige them to learn this language, as also to all others whose ingenuity may stirre them up, and whose leisure may give them opportunity to prosecute the study of this most excellent of all other languages, to encourage whom, these Books are published in the English tongue, not out of  
any

any design to slight the other learned Languages, but onely to accommodate those who want them.

*James Cranford* Pastor *Christophers London.*

*William Taylor* Preacher of the Gospel, at  
*Michaels Woodstreet.*

*Matthew Haviland* Pastor of *Trinity Parish,*

*Roger Drake* Pastor of *Peters West-cheap.*

*Joseph Caryl.*

*Simcon Ash.*

*Ja: Nalton,* Pastor of *Leonard Foster lane.*

*Sidr: Sympson.*

*Arthur Jackson* Minister at *Faiths under Pauls.*

*Sam: Clark* Pastor in *Bennet Funke.*

*William Jenkin* Pastor of *Black-Friers.*

*Thomas Jacomb* Pastor of *Mart. Ludgate.*

*Ralph Robinson* Pastor of *Mary Walnoth,*  
*Lumbard-street.*

*Thomas Watson* Pastor of *Steph: Walbroke.*

*William Blackmore* Pastor of *Peters Cornhill.*

*Ralph Venning.*

*John Crodacot.*

*Geor Smallwood* Pastor of *Mildred in the Poultry.*

*Matthew Pool* Pastor of *Michael at the Querne.*

*Samuel Smith* Pastor of *Allhallows Staining.*

*William Wickins* Pastor of *And: Hulbards.*

*Tbo: Sympson* Minister at *Tottenham Higbrosse.*

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TO



T O T H E  
R I G H T H O N O R A B L E  
The Lady Vice-Countesse  
R A N A L A U G H.

*Madam,*





Ince I have applyed my thoughts to facilitate the way of teaching the Hebrew tongue, there is not any one thing that hath encouraged, and confirmed me more, in that whereunto my own Genius doth mainly lead me, then the (honour of that) acquaintance I have had with your Ladyships; for by the experiment of your Ladyships proficiency in so short a time, as was employed to set you in the way, and amidst so many abstractions as your Ladyship was surrounded with; I found, that if sufficient helps (such as are in the aime of my main endeavours, by strength and a blessing from above, to prepare) were fitted for the capacity of common Learners, the door would be opened to all, to enter with ease into the understanding of the Holy Tongue: and although I must confesse, that your Ladyships proficiency in this Study is to be attributed, rather unto the eminency of your parts, to the constancy of your diligence, and to your industrious resolution; then to any perfection of the Way and Method which I then made use of; Yet I was thereby clearly con-

## *The Epistle*

vinced and experimentally certified, of two things: First, that not onely the Female sexe is, fully, capable enough of this kinde of learning; of which I had often before in my own thoughts perswaded my self, in consideration of that readinesse of wit, and quicknesse of understanding and apprehension, so naturall to them; but that to the attaining thereof, the Latine tongue is not any ways necessary, nor absolutely prerequisite thereunto; of which I had often times also assured my self before, when I considered that the Hebrew hath no more nearnesse, nor affinity to the Latine; then it hath to the English, or French, or any other vulgar language. Secondly, that since with so small helps, as I then made use of, so much could be advanced by one that hath abilities and is zealous to improve them; I concluded it would follow, that when, by a countenancing (all-over-ruling) Providence, the helps shall be brought to that Perfection, whereunto they may be brought; that then the advancement of the learners, will be beyond all comparison, more plain and easie, then hitherto it hath been. These considerations having engaged my affeccion to prosecute this Work with more earnestnesse, then other ways, perchance, I would have done; I thought it a matter of justice, and of due debt, to offer unto your Ladyships honour, that which mainly, by your Ladyships influence upon my thoughts, hath been brought forth; that so, if any benefit shall redound from hence to the publique, hereafter it may be known, and acknowledged, that the publique is beholden, and endebted to your Ladyship for the same. And Moreover, Madam, because I have so great reason to admire the many (and manifold) eminent endowments, both Spirituall & Morall, which Grace and Nature hath bestowed upon your Ladyship; and which the Lord hath Crowned with the truth, and power of Pety and holinesse, in the love of Jesus Christ, grounded upon sound and solid knowledge,

### *Dedicatory.*

knowledge, and backed with that most praise worthy Ornament, of an humble heart, and such meeknesse, and mildnesse of mind, as, in my most serious estimation, I have often set your Ladyship apart, as one of the most precious patterns of these vertues, amongst the Christians of these days: Therefore, Madam, (as also for encouragement of other Women of spirit, and Ladies of honour, such as your Ladyship is, to make some improvement of their own abilities) I have been the more desirous to have some testimony of my most Cordiall and humble respects to be extant towards your Honour, by Inscribing this Gate of the Holy Tongue, unto your Ladyships Worthy, yea most Worthy name; Which Madam, I shall intreat you to accept as Favourably, as it is presented Cordially, and with all affectionate sincerity, by (him who wisheth, prayeth, and hopeth for   all perfect peace and happinesse, to your Ladyship, in all your Ladyships honourable relations, and who is)

*Madam,*

Your Honours

most humble servant

*William Robertson.*

THE  
P R E F A C E  
TO THE  
Ingenuous and Christian  
R E A D · E R.



*His attempt, Ingenuous Reader, to make the Holy Tongue easie and familiar to all who shall be willing to apply themselves therunto, although they make use of no other parts of learning, but their mother Tongue, I suppose will need no prefixed Apology; for none can take it ill upon any rationall ground, that the genuine means of Holy and Scripturall wisdome should be enlarged; and fitted to the capacity of any Christian of ordinary understanding, who desireth to have more of God, in his own word, to be made out unto them; Nor ought any to be envious, (but all should rather rejoyce) that Scripturall knowledge is made Common; And although hitherto, the Latine hath been in a manner the onely door by which men were let into the knowledge of the Hebrew and Greeke, the Tongues which the holy Spirit hath sanctified in the Old and New Testament; yet there is no reason, why these Tongues should be made onely the appendices, as it were, of the Latine: or why such as are not acquainted with the Latine, should be counted unfit to learn them; since they are Tongues which have their peculiar properties, farre different from the Latine; (especially*

## The Preface to the Reader.

(especially the Hebrew, which hath no more dependence upon, nor nearness or connexion with either Latin or Greek; then with either English or Spanish, or any other Tongue or Language Vulgarly spoken in Europe) and whose usefulness is infinitely to be valued above any thing which is attainable by the Latins; because in these the Oracles of God are delivered to us, in their Originall Purity; and in them, those very words, which were the words of him, who spoke by them as never man spoke, do sound in our eares, and informe our understandings, by instructing and enlightning our mindes, with the saving knowledge of those saving truths, which the Author and Finisher of our Faith and Salvation, hath communicated to us, and that in the very first, Primitive, and Originall words of his own Spirit, in the Old and New Testament, which no language in the world besides these can boast of. And why every one that is ingenuous, and of a heavenly minded generous disposition, should not be led by an immediate access, to the apprehension and understanding of the native dialect and property of the language of the Spirit of God, no true cause can be alleged; Nor many weighty reasons may be brought, why all understanding Christians should be introduced to these Tongues immediately, and stirred up to learn them; as first, that they may not be bound to admit by an implicate Faith, the things whereof they may doubt concerning the translation of the Scriptures; and this is a forcible motive to all knowing Christians, but especially to Ministers, and teachers of others; to whom, of all others, it is most unbecoming to see only with other mens eyes. Secondly, that in the mystery of their salvation, in the Promises and Threatnings, Precepts and Admonitions, in the Comforts and Reproofs &c. of the Scripture, they may be enabled to apprehend the emphasis, or full force and just of the words of the Spirit of God himself. Thirdly, that the certainty of the truth may be evidenced unto them, from the first and Originall fountain of truth, the very words

## The Preface

of God himself and of his holy spirit of truth; which is one of the mainest means to consume and strengthen their hearts in faith and solid knowledge. Fourthly, that the cleare way to enlarge knowledge, (which in the latter days of the Gospel is promised to cover the whole face of the earth) and to search and drue into the depths of diuine wisdom, (of which at length, in the appointed time of the vision, the earth must be full as the Sea is full of waters) may be opened patent to all; That so all Christians, that are not dull hearers of the word; but willing to exercise their souls and senses, in the way of truth and righteousness, to discern good and euill, may be helped to the means of attaining to this perfection, of perceiving truth in its first fountain, and Primitive purity; and that with plain easinesse, and without difficulty; which in some measure I haue endeoured, and shall hereafter, through the strength of him, who gives strength to the weakest, daily endeavour to do. Therefore, Christian Reader, if that, according to thy name, thou hast any thing of Christ in thy heart, I hope thou art a lover of God, and of his Holy Word; and if so, Then I haue this much more to say to thee; That if thou dost sincerely propose, and set this before thine eyes, as the scope and end of thy entrance in at this Gate, (not a vain, jangling, and puffing up knowledge; sweeming onely notionally in the brain; such as is that perverse disputing knowledge, of men sick of strifes about unnecessary questions, whereof cometh enuy, strife, railings, jealousies, and euill surmisinges, &c. So much abounding in these our days, to the grievous breach of Peace, Love, and Unity; and to the great reproach of Christianity amongst us; But) that thou mayest drink in the sincere milke of the Word; That thy soul may grow thereby, in the sound and solid knowledge of truth, in the power of piety and godlinesse, and in experimentall acquaintance and communion with God in his Word; Then, I dare promise thee, and that in his name, who himself hath promised thus, Prov. 1. 33. (turn ye



## to the Reader.

at my reproof, being reprov'd and convinc'd of your foolish ignorance, set your hearts to seek and know the Lord, as he hath revealed himself in his word; and then) behold, I will pow'r out my spirit unto you; and I will make known my words unto you; and who thereby hath encouraged his people to promise themselves this much, Hof. 6. 3. Then shall we know, if we follow on to know the Lord; I dare, I say, upon these and such like promises assure thee, that if thou sincerely seek'st to know God, in his word; that thou shalt with joy draw water out of those wells of salvation, unto which this Gate doth open unto thee, a plain, and easie entrance; at least for all those steps which are necessary to be set foot on, in thy passage; And if yet, any thing here, shall seem any way difficult unto thee, he, who (through the strength of him, who is all-sufficient) hath given himself chiefly to tend this Employment, of waiting at this Gate, to keep it patient and open, to all who will enter, and to make their Progress, dayly, more and more easie, when they have enter'd; shall be always ready, to do his utmost endeavours, as opportunity shall be offered, to serve thee, Reader, who ever thou art, it thou thereby, wilt study to serve and know the Lord: And he who promiseth thee, subscribeth himself to be thine upon these termes.

William Robertson.

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A  
P O S T S C R I P T  
TO THE  
P R E F A C E.

LET the Learned know, that if I had been writing onely to, and for them, I would have studied a more acurate *ἀκριβεια*, and a more exact way (then I have done) in handling of every Minutia, even every unnecessary Punctilio, for satisfying of their commendably searching curiosities; and for the better relishing of their dainty Palats; But my main end, and scope was, is, and shall be, (so long as the preserver of men, preserveth me) to make plain, and patent, a cleare and easie way, to (that which hath been so long kept in the dark, although it be most necessary and profitable to come to open light, and to publique and vulgar view; to wit, to) the knowledge of the holy word of God, in its first, Originall, and Primitive purity; that so all knowing Chrîtians, either Learned, (who have not set foot, nor entred therein as yet) or Unlearned, who desires to enter, and to have a plain progresse in their way, may easily go on, and prosper into it. For this cause, all that I did observe, in learning my self, in teaching of others, and in the method which hitherto others have used in teaching, to be mountainous obstructions, or as obstructing mountains in the way, I have either purposely passed over, and removed here; or else have endeavoured to levell with the plains, by making them more easie; therefore I have not so much as named here the mutation  
of

*A Postscript.*

of points, nor the ribble rabble of the superfluous accents; neither have I set down a large Paradigme of all the formes of imperfect Verbs: for by the huge bulke of these, and such like unnecessary things (and of so great difficulty) to be put into the Grammar before the Praxis, I perceived often the most Ingenious of beginners, to be made for a long time to despair of their progresse in learning, and not one amongst a hundred hitherto, but by these difficulties have been forced to give over before they had well made a beginning; upon this consideration, that which was my main profit when I learned my self, I do now make my main work for the easie teaching of others; to wit, to take most pains, and to be most exact in the Praxis; and plainly to resolve the words of the Text, (in which is contained the marrow and sweetness of this study) and not to be wanting in anything that is necessary for the understanding of them; for the reducing of them to their Roots, and for the explaining of all those anomalies and irregularities, which are necessary to be taken notice of. And which of these two ways of teaching, be most advantageous to learners; viz. whether to be long in the Grammar, & little in the Praxis; or to be much in Praxis, and to put nothing in the Grammar, but shortly what is necessary for beginners, that so they may go on with pleasant easinesse to the Praxis, in reading and understanding the Text it self, and the words thereof, I leave it to the learned (without prejudice) to judge: but in all my experience, I have found the latter way to be most usefull and profitable for the more easie and speedy proficiency and progresse in this study.

Cour

'Gourteous Reader, be pleased not to be offend-  
 ed at this, that both the Correctors eyes, and mine,  
 have overlooked these too many faults in the Printing,  
 which may be amended thus ;




Page 16. line 14. read *Ben-ni.* and l. 17. r. *Pabul.* p. 22. l.  
 23. r. with in &c. p. 23. l. 6. r. *נִיָּה* with N and not  
 with ה. at the end. p. 46. l. 4. r. being. and l. 6. r. *bejab.* p.  
 43. l. 17. r. *בֵּית* beth, for *בֵּיה* and l. 13. r. *כֵּלֶה* *kelo*  
*baju,* in two words. p. 49. l. 28. r. *binneb.* p. 86. after l. 4.  
 r. *לֶחָבֵב* *lahab,* or *לֶחָבֵב* *lechabab,* a flame. p. 63. l. 13. r.  
*שֹׁמֵם* *shum,* with finall *m. m.* p. 67. l. 13. r. into it. and l.  
 last r. he supplanted. p. 68. l. 14. & 15. r. thus, and so with  
 the affixe *תָּ* *cha,* thee, in the third pe s: sing: feminine &c.  
 p. 69. l. 22. r. quiescent. p. 76. l. 13. r. I shall see &c. p. 91.  
 l. 17. r. *גִּשְׁפָּעַת* p. 104. l. 11. r. thus, either to do do it, or  
 else &c. p. 105. l. 7. r. *שְׁלֹשֶׁת* *shalosh.* p. 107. l. 20. r. *jiffen.*  
 p. 106. l. last. r. *קִינָּה* *qirrah.* p. 118. l. first, r. *גָּנָב* *ganab.*  
 and l. 17. r. for the root is &c. p. 123. l. 8. r. *anopia* ; and  
 p. 125. l. 10. r. *חֶטֶא* *chath.* And in severall places,  
 chiefly in p. 50. l. 3. & 6. and p. 57. l. 15. & 16. and p. 62.  
 l. 16. she is put for thee. As likewise *וִשְׁבִּי* is severall  
 times without any points at all, but as the reading of every  
 Hebrew word in this book in English letters will be of great  
 use to beginners, for their easie reading the Hebrew, so will it  
 easily shew when *וִשְׁבִּי* should be read *sh*, and when  
 but as a single *s.* The Learned perhaps may reckon it  
 also amongst the Errata, that I doe call a point above a  
 letter the short O, but that is to difference *cholem,* from *vau*  
*cholem* ; the long O : And that I do not much regard the d f-  
 ference betwixt *cametz* and *cametz camph* ; but that is because  
 I count it not indeede a point so materiall as to trouble begin-  
 ners with it ; and lastly they may perhaps finde the same  
 words sometimes more than once explained ; but in that I did  
 either regard the easinesse of the learners, or else I did for-  
 get my self ; or both ; Thus Reader, if thou fearest God, the  
 main end of my endeavours is thy benefit ; by thy easie pro-  
 gresse in the knowledge of the word of God, which if thou  
 do attain unto by this or any pains of mine ; I have attained  
 to that wish I chiefly desire ; which is some way or other to  
 be usfull in my generation.

The

The Hebrews have 22. Letters all consonants, of which the number, value, figure or character, and names in Hebrew and English letters, with their value in numbring, are as followeth.











1	a	א	אלף Aleph	1	ך	500
2	b	ב	ביח Beth	2	ס	600
3	g	ג	גמל Gimel	3	ז	700
4	d	ד	דלת Daleth	4	ח	800
5	h	ה	הא He	5	ט	900
6	v	ו	ויו Vau	6	י	1000
7	z	ז	זין Zain	7		
8	ch	ח	חיה Cheth	8	י"א	11
9	t	ט	טיה Teth	9	י"ב	12
10	j	י	יוד Jod	10	י"ג	13
11	c, ch	כ	כף Caph	20	י"ד	14
12	l	ל	למד Lamed	30	י"ה	15
13	m	מ	מם Mein	40	י"ו	16
14	n	נ	נון Nun	50	י"ז	17
15	s	ס	סמך Samech	60	י"ח	18
16	gn, ng	ע	עין Gna-jin	70	י"ט	19
17	p, ph	פ	פא Pe	80	כ	20
18	tz	צ	צדי Tzade	90	ק	100
19	k	ק	קוף Koph	100	ש	200
20	r	ר	ריש Reth	200	ק"א	101
21	f, fh	ש	שין Shin	300	ק"ב	102
22	t, th	ת	תיו Tau	400	ק"ג	103
					ק"ד	104
					ק"ה	105
					ק"ו	106
					ק"ז	107
					ק"ח	108
					ק"ט	109
					ק"י	110
					ק"יא	111
					ק"יב	112
					ק"יג	113
					ק"יד	114
					ק"טו	115
					ק"טז	116
					ק"יז	117
					ק"יח	118
					ק"יט	119
					ק"כ	120
					ק"כ"א	121
					ק"כ"ב	122
					ק"כ"ג	123
					ק"כ"ד	124
					ק"כ"ה	125
					ק"כ"ו	126
					ק"כ"ז	127
					ק"כ"ח	128
					ק"כ"ט	129
					ק"ל	130
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					ק"מ"ד	144
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					ק"מ"ו	146
					ק"מ"ז	147
					ק"מ"ח	148
					ק"מ"ט	149
					ק"נ	150
					ק"נ"א	151
					ק"נ"ב	152
					ק"נ"ג	153
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					ק"נ"ח	158
					ק"נ"ט	159
					ק"ס	160
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					ק"ע"ט	179
					ק"פ	180
					ק"פ"א	181
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					ק"ק"ב	192
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					ק"ק"ו	196
					ק"ק"ז	197
					ק"ק"ח	198
					ק"ק"ט	199
					ק"ר	200
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					ק"ס"ב	211
					ק"ס"ג	212
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

3 The chief and necessary grounds

streight in the back ; and with corners sharp, and stretched out, but *capb* is written thus , more round in the back then *betb*, and the corners not so sharp, and streight, but more round: so *dalab* is written thus , streight in the back, and sharp in the upper corner, but *resb* thus , not so streight but more round in the back, and not so sharp nor streight in the upper corner, but turning more roundly.

For vowels there are pricks or points about the Letters, which in their figure and value, are thus.

\* A point above a letter is the short *o*, and below a letter the short *i*.

A	E	I	Ö	u
				
				

Whensoever any of these points below *A*, doth occur below a letter, it must be read and pronounced as the vowel *A*, as   or  *ba*, and so the rest of the points as the vowels here set above them, as , , ,  *be*. So,  or  *bi*, &c. And , , or  *be*, &c. And  or  *bu*, &c. The order of these vowels is this, that the first of each vowel is long, and all the other

other are short ; as the long *A* is ( *·* ) the long *E*, ( *·* ) the long *I*, ( *·* ) and the long *O*, ( *·* ) and the long *U* is ( *·* ) all the rest are short vowels, and must not be pronounced with so long a sound, as these which are the first of each.

*The chief rules of reading.*

**T**Hese four letters contained in this word, *חֵרֵב* *chevi*, are not pronounced in reading, when they are without a vowel ; as *בֵּית* *beith* a house, not *beish*, because *י*, hath no vowel ; And the first of the four, to wit *ח*, is never read, but onely its vowel, as *חַל* *lo*, not.

The letter *שׁ*, being pointed towards the right hand, is *sh*, but being pointed towards the left hand, it is only a single *s* ; sometimes also the point above *שׁ*, noteth the short *O*, as *מֹשֶׁה* *mosheh*, *Moses*. So *שׂוֹנֵא* *sona*, hating, or he who hateth.

The letter *י*, by many is altogether left out, and not pronounced in reading, as *יְיָ* *baal* ; a Lord, a Husband ; but the usuall rule for beginners is this, that in the beginning of a word it hath the sound of *gn*, and at the end of a word, of *ng*, as *קָוָה* *gavah*, an assembly ; and *יָדָע* *yada*, he knew.

The consonants are always read before the vowels, as *בָּרָא* *bara*, he created, &c. Onely there are two, to wit *כ* *cheth*, and *ק* *quejin*,

*The chief and necessary grounds*

which when they are put in the end of a word, with this short *A*, ( - ) put below them, they are read after that short *A* ( - ) not before it, as רוּחַ *ruach*, not *rucha*, the Spirit; or the Breath, or the Winde; So יָדַעַנְג *jodeang*, not *jodegna*, one knowing, or he who knoweth, so יֵשׁוּעַ *jeshuang*, not *jesbugna*, a Saviour, Jesus. So also is כֵּ *ke*, in the end of a word, having a point in the midst of it, and the former short *A* ( - ) below it thus כֵּ; such a כֵּ is read after the short *A*, and not before it; as אֱלֹהִים *eloh*, not *eloha*; God.

This short *E* ( : ) called *sbeva*, is sometimes pronounced in reading, and sometimes not; The rule is this; *sbeva* is not pronounced, when it doth follow a short vowel, as דִּבְרֵי *dibre*, not *dibere*; words; so תַּלְמִיד *talmid*, not *talemid*, a Disciple; in both which words, *sbeva* is not read, because a short *I*, and a short *A*, goeth before it. So אֶפְקֹד *ephkod*, I will visite, not *ephekod*, because the short *E* ( : ) goeth before it; and so always when *sbeva* followeth a short vowel, it hath not the sound of *E*, but onely noteth the conjunction, or joyning together of two letters in the same syllable. There is one onely exception; for when *sbeva* is under a letter doubled by *dagesh* (see the rule following of *dagesh*) it is pronounced *E*, although a short vowel go before, because otherways the letter cannot be doubled: as in this word, פַּקְדוֹן *pakke-*



du, visit ye diligently. Note also, that *sheva* (:) is never read in the end of a word, although there be two of them together; as *פָּקַדְתְּ* *pakadit*, not *pakadet*, nor *pakades*; thou woman hast visited; but if in the middle of a word, there be two *sheva*'s together, the first is passed over, and not pronounced, but the last is; as *סִפְּהַדְתְּ* *siphkedi*, thou woman shalt visit; not *siphked*, because the last *sheva* of two together is only read.

A point in the middle of a letter is called *dagesh*, and it is twofold, either single or double; the single *dagesh* doth onely take away *h*, the note of aspiration from these six letters, *בגדכפח* *begadkephat*; and giveth them a sound without an aspiration; and that either in the beginning of a word, or in the beginning of a syllable, (whether in the beginning, middle, or end of a word) as *פָּקַדְתֶּם* *pekadtēm*, not *phkadthēm*, ye men have visited; where the point in *ק*, and *פ* doth not double these letters, (for a letter cannot be doubled in the beginning of a syllable; or after a quiescent *sheva*, i. e. which followeth a short vowel) but only taketh away the aspiration from them, and maketh them to be pronounced as *p*, and *t*, not as *ph*, and *th*; but a point in the middle of any of the rest of the letters, or in these six also, when they do not begin a word or syllable, doth double the letter in which it is put; and therefore is called a double *dagesh*; as thus, *דִּבַּרְתָּ* *dibbert*; he spoke often, and so *דִּבְּרָתָּ* *dibbertā*, they

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 they spoke often, not *diber*, and *diberna*. Note  
 here, that *ṭ resh*, and the gutturall letters *Ṣade*,  
*ayin*; (which four are called gutturall, be-  
 cause they have a deep harsh pronounciation,  
 coming deep out of the throat, (as it were)  
 which is called *guttur* in Latin) are not capable  
 of *dagesh*, because of the harshnesse of their  
 sound and pronounciation.

These five letters, *ṭ*, *Ṣ*, *Ṣ*, *Ṣ*, *Ṣ*, are cal-  
 led finals, because they are only written thus,  
 in the ends of words.

### *Of the Declensions.*

**T**HERE is a twofold declension in the He-  
 brew tongue; the first is of noupes Ma-  
 sculine, which do forme the plurall number in  
*Ṣade*: or contracted, by casting away the  
 small *Ṣade*, in *Ṣade*, as *Ṣade* *dabar*, a word;  
 in the plur: masc: *Ṣade* *dobarim*, (which is  
 called the forme absolute, or perfect) and con-  
 tracted, *Ṣade* *dibre* (which is called the forme  
 imperfect, or contracted) words, so that ordi-  
 narily, when a word endeth in, *Ṣade*, or in  
*Ṣade*, it is a note of the plurall number mascu-  
 line.

The second declension is of Nounes feminine,  
 which in the singular number, ordinarily end  
 in *Ṣade* or *Ṣade*, and formeth the plurall number in  
*Ṣade*, or *Ṣade*, as *Ṣade* *zadakah*, or *Ṣade* *zad-  
 aket*, righteousness; in plur: fem: *Ṣade* *zad-  
 akot*.

*Of the Hebrew Grammar.*

*dalet*, righteousnesses: where note, that the Nounes feminine ending in the singular number in *ת*, they do often change that *ת* into *ת* which is called the contracted forme, as *תורה* *torah*, & contracted *תורה* *torat*, Law or Doctrine, &c.

Note that there be some Nounes which have the duall number, signifying onely two, and the termination hereof is in *ים* *ajim*; as *יד* *yad*, a hand in the duall number, *ידים* *yadayim* both the hands; so *רגל* *regel* the foot, in du: *רגלים* *raglajim*, both the feet for such Nounes as have the duall number, are usually those onely, whereof there are onely two by nature.

*Of the servile Letters.*

**B**Efore that the conjugations be described, the chief division of the Letters is to be diligently marked, to wit, into Radicall Letters, and Servile; The radix, or the root in the Hebrew, is the third person singular, of the preter-perfect tense; because it consisteth onely of radicall letters; which for the most part, are always three, and sometimes four, in a root; as *ראה* *pakad*, he visited; *למד* *lamad* he learned, and *שפט* *shaphat*, he judged, &c. from this root, or from these three radicall letters, are formed all tenses, persons and verball nouns &c. by the addition of some servile letters either before, after or in the middle of these radicall letters; as will be cleared below. These servile letters are,

eleven in number, contained in these three memoriall words, **אֶתָּן מֹשֶׁה וְכָלֵב** *ethan, moshe, vecaleb*; *ethan, moshe, and caleb*. Of these eleven, **אֶתָּן** *ethan*, or the four letters contained in that word, do serve the root, in the formation of the Future tense, and therefore are called the formatives of the future; because every person of the Future tense, doth begin with one of these four, as shall be seen below; And the letters contained in this word **הֵמָּנְטִי** *heemantsi*, I have believed; do serve chiefly in the formation of the rest of the Conjugations, Tenses, and Persons, from the roote; as also in the derivation of Verball Nounes from the root, which therefore are called Heemantique Nounes; as from the root **לָמַד** *lamad*, he learned, cometh the Heemantique Noun **תַּלְמִיד** *talmid*, a scholar, or a disciple; by the addition of these two Heemantique letters **נ**, *au* before, and **י**, in the middle of the radicall letters. And the letters of **מֹשֶׁה וְכָלֵב** *moshe vecaleb*, do serve as affixes, prefixes, or suffixes; that is, as letters put before, or after the words, signifying, and denoting those parts of speech, which the Latines call Adverbs, Conjunctions, Prepositions, &c. and the Pronounes or personall Nounes. Which is frequently to be seen in the Praxis, as in the beginning, **ו**, put before a word, signifieth, *from* &c. **וּ**, put before a word, in the middle letter of the relative personall Noun, **וּ**, *after, who or which*; for which

it is put, signifying the same, who, or which &c. **ו** put before a word, is often a note of demonstration, or interrogation, &c. **כ** before is *and*, **כִּי** *as*, or *like as*, **ל** *to* or *for*, and **ב** *in*, *by*, *wish*, &c. See many examples in the Praxis following. They do also in the end signify personall Nounes or Pronounes, &c. Which may be easily taken notice of in the practise; But it is to be noted, that these servile letters are so called, not because they are always servile, for all of them do make up rootes by themselves, as **יָבִיב** *jahab*, he gave, **הָיָה** *hajah*, and **הָוָה** *havah*, he was &c. but because they are often servile, and these onely are servile; the other eleven, being always radicall, and never servile, to wit, all the letters contained in these words, **חֶסֶד** *chesed* (mercy) **עַתָּה** *et* (a word signifying nothing, but made onely for memory) **זָנַף** *zagnaph*, (he was wroth) **קָצַר** *katzar* (he was shortened; he was cut or made short, &c.)

*Of the Conjugations.*

**T**HE Conjugations in the Hebrew are usually said to be four; of which, the three first have an active, and a passive forme; but the fourth is reflexive, and hath no passive forme.

The first Conjugation, in the active is called *Kal*, and the third person singular of the preterperfect

terperfect tense, is the root it self, as being most simple, consisting onely of the three radicall letters, (from which all the rest of the Conjugations, tenses, and persons, &c. are formed and derived, as is said before, and may be seen hereafter; in the formation of them from this root) as *וָיָאָה* *pakad*, he visited; for the signification of *Kal*, is usually active. And the passive of this conjugation, is called *Niphal*, and it is formed from *Kal*, by putting to the servile letter *נ*, (which is the chief note of this conjugation *niphal*) before the three radicall letters; thus, *נִפְקַד* *niphkad*, he was visited; so from the root *שָׁפַט* *shaphat*, he judged, is formed the conjugation *niph*: *נִשְׁפָּט* *nishphat*, he was judged, &c. for the signification of *Niphal*, is for the most part passive.

The second Conjugation is called, in the active forme, *Piel*, or *Pibel*, and the character, or chief note and mark of it, is the double *dagesh*, in the second radicall letter; as *פִּיקַד* *pikkad*, he visited diligently, or frequently; for the *dagesh*, or the doubling of the letter by *dagesh*, in this conjugation, doth always intend and augment the signification; so from *לָמַד* *lamad*, he learned, is formed *Piel*, *לִמַּד* *limmed*, and from *דָּבַר* *dabar*, he spoke, cometh *דִּבֶּר* *dibber*, in *Piel*, he spoke often, and frequently &c. The passive of this conjugation is called *Pual*; and it differeth from the active

active chiefly by this short  $\cup$  (  $\cdot$  ) put below the first radicall letter (which is the character or chief mark of *Pual* ) in stead of the short  $\dot{\text{ı}}$ , (  $\cdot$  ) put below the first radicall in the active, as  $\text{קָדַד}$  *pakkad*, he was diligently, and frequently visited ; so from  $\text{דָּבַר}$  *dabar*, in *Piel* ;  $\text{דִּבֶּר}$  *dibber*, is formed *Pual*  $\text{דִּבְּרָה}$  *dubbar*, it was spoken often, or he was much predicated, and spoken of &c.

The third Conjugation is called *Hiphil*, and it is formed from *Kal*, by putting the letter  $\text{ה}$ , before the first radicall, and the letter  $\text{י}$ , between the second and third radicall, as  $\text{הִפְקִיד}$  *hiphkid*, he made to visite, or he caused to visite, or he visited by another ; so from the roote in *Kal* ;  $\text{מָלַךְ}$  *malach* he reigned, is formed *Hiphil*,  $\text{הִמְלִיךְ}$  *himlich*, he made or caused to reign, or he reigned by another ; for so is the signification of this Conjugation usually expressed, noting an action done, or caused by another. In the passive it is called *Hophal*, and it differeth from the active, by putting the shortest  $\text{ו}$  (  $\cdot$  ) below  $\text{ה}$ , before the radicall letters, in stead of the short  $\text{י}$ , (  $\cdot$  ) put below  $\text{ה}$ , in the active, and by taking away  $\text{י}$ , from between the two last radicalls, as  $\text{הֻפְקַד}$  *hophkad*, he was made to visite, or he was visited by another ; so  $\text{הֻמְלַךְ}$  *homlach*, he was made to reign, &c.

The fourth Conjugation is called *Hithpaal*, and is formed from the second Conjugation, by putting

putting to the syllable, **הִישׁ** *hish*, before the first radical, as thus, **הִישָׁקַד** *hishpakked*, he visited himself; for this last Conjugation is reciprocally, or reflecting in its signification upon ones self; signifying the action of one upon himself; and often this Conjugation doth denote a false dissimulation, as from **הִישָׁר** *gnashar*, he was rich, is formed in *hithp*: **הִישָׁרָהוּ** *hithgnashsher* he feigned himself to be rich, or he boasted himself of riches which he had not; so **הִיחָלָהוּ** *chalah*, he was sick, in *hithp*: **הִיחָלָהוּ** *hitchalleh*, he made himself sick, that is, he feigned himself to be sick, &c.

And thus is the generall description of the Conjugations, in their severall formes, and most usuall significations, it followeth now to describe in particular, all the tenses, and persons of each tense, in the first Conjugation *Kal*, according to which all the other Conjugations in their severall tenses, are also formed, after the same manner, and declined alike, onely the characters, or markes of the severall Conjugations and tenses being changed, as shall be shewen.

### The Conjugation *Kal*.

Singular.

The Perfect tense.

3. **הִישָׁקַד** *pakad*, He visited. *masculine*.

3. **הִישָׁקַדָּה** *pakedah*, She visited. *feminine*.

2. **הִישָׁקַדְתָּ** *pakadtā*, Thou hast visited. *masc*.

2. **הִישָׁקַדְתְּ** *pakadt*, Thou woman hast visited. *f*.

1. **הִישָׁקַדְתִּי**



1. פָּקַדְתִּי *pakadti*, I have visited.

*Plural.*

3. פָּקְדוּ *pakedu*, They have visited.

2. פָּקַדְתֶּם *pekadtem*, Ye have visited. *masc.*

2. פָּקַדְתֶּן *pekadten*, Ye have visited. *fem.*

1. פָּקַדְנוּ *pekadnu*, We have visited.

Where there is chiefly to be noted, and marked exactly, the finall terminations of all the persons, made by the addition of the servile letters; which are here added to the radicall in every person, in the addition of which servile letters consisteth the formation of every roote in every Conjugation in the Preter tense; so that any Verbe, or any Conjugation of any Verbe being offered, there needeth no more but the addition of these servile letters, or finall terminations, unto the radicall letters, and then is formed the Preter tense, in all its persons; the finall terminations are these eight following, *ab. ta. t. ti.* and in *pl. u. rem. ten. nu;* as they are set down above. So is the roote *lamad*, formed thus, *lamad, lamedah, lamadta, lamadt, lamadtis* in *pl. lamadu, lamadtem, lamadten, lamadnu*, &c. and so every other Verb, and every other Conjugation of any other root, is formed thus in the Preter tense, by the addition of these finall servile terminations.



by putting to י, before the radical is formed the Future tense thus, ילמדו *jilmod*, which is declined just as before יפקדו *jipked*, thus ילמדו *jilmod* ילמוד *ilmod*, ילמוד *ilmod*, ילמדו *ilmod*, in pl ילמדו *jilmedu*, ילמדו *ilmodenah*, ילמדו *ilmedu*, ילמדו *ilmodenah* *ilmod*, &c. So that, as it is said, these letters יוהא *ethan*, are chiefly to be marked for the future tense, for always they being added to the radical, as is said above, they do form the Future tense, although the vowels be not always the same which are in the future of יקדו : as יגאלו *gnalah*, he shall ascend, bath in the future, יגאלו *he* shall ascend; so יאבדו *abad* he shall perish bath in the future, יאבדו *he* shall perish; and so in many other Verbes, the letters *ethan* are always the same, though the points be different, from the future of יקדו.

Thus if these two tenses, and the formation of them, be well learned, which is no great work, all the difficulty of the Hebrew Conjugations is overcome, for all the Preter and Future tenses of all the rest of the Conjugations, are thus formed; after the same manner, when once the characters or marks of these tenses, in the other Conjugations, are once known by the first words of them, as shall be shewed hereafter.

Now followeth the Imperative, or the commanding tense; which is thus declined, without any great difficulty.

## The Imperative.

Singular.

2. פקוד *pekod*, Visit thou. *masc.*3. פקדי *pikdi*, Visit thou. *fem.*

Plural.

2. פקדו *pikdu*, Visit ye. *masc.*3. פקדנה *pekodenah*, Visit ye. *fem.*

So of any other root, as from למד *lamad*, he learned is the imper: למד *lemod*, *limdi*; learn thou, and in pl: *limdu*, *lemodenah*: learn ye &c.

## The Participles.

**T**Here be two Participles in the active formes; the first is called *Benoni*, and hath an active signification, as פוקד *poked*, visiting, or he who visiteth; the second is called *Pboul*, and hath a passive signification, as פקוד *pakud*, visited, or he who is visited. About the Participles there is no difficulty, because they are declined just as the Nouns, thus;

## The Participle Benoni.

Singular.

פוקד *poked*, Visiting, or he who visiteth. *masc.*פוקדה *pokedah*, or פוקדת *pokedet*, Visiting, or she who visiteth. *fem.*

Plural.

פוקדים *pokedim*, Visiting, or they who visit.*masc.*פוקדות *pokedot*, They who visit. *fem.*

So from למד *lamad*, He learned, is the participle

participle *Benoni* לומד *lomed*, learning, or he who learneth; and from שפט *shaphat*, he judged, is שופט *shaphet*, judging, he who judgeth, a Judge, &c.

*The participle Pabul.*

*Singular.*

פָּקוּד *pakud*, Visited, or he who is visited. *m.*  
פְּקוּדָה *pakudah*, or פְּקוּדָה *pakuder*, visited,  
or she who is visited, &c. *fem.*

*Plural.*

פְּקוּדִים *pakudim*, Men visited, or those who  
are visited. *masc.*

פְּקוּדוֹת *pakudot*, Women visited, And so from  
למד *lamad*, He learned, is formed *Pabul*,  
לָמוּד *lamud*, learned, which is declined just  
as the Nounes, thus, לָמוּדָה *lamud*, *la-*  
*mudah*; in pl: לָמוּדִים *lamudim*, *la-*  
*mudot*, &c.

Note here, that *Benoni*, the first of these  
participles, is called the Participle of the Pre-  
sent tense, and is often used by the Hebrews for  
the Present tense, as אֲנִי אוֹמֵר *ani omer*, I  
saying, or I say, (אָמַר *omer*, is the participle  
*Benoni*, or present, from אָמַר *amar*, he said)  
so אֲנִי פוֹקֵד *ani poked*, I visiting, or I do visite,  
&c. and so *Pabul* is called the participle of the  
Preter tense passive; and is often put for it, as  
הוּא פָּקוּד *hu pakud*, he is visited &c.

*Of the Infinitive, or the Indefinite tense.*

**T**HE Infinitive, or the Indefinite tense, is so called, because it signifieth no definite time, and it is formed like the first word of the Imperative, thus פקוד *pekod*, to visite, it hath these four letters בלחם *bachlam*, often put before it, to expresse that which the Latines call Gerunds, thus בפקוד *biphkod*, in visiting, ופקוד *kiphkod*, as visiting, לפקוד *liphkod*, to visite, and מפקוד *miphkod*, from visiting, &c.

And thus is the first Conjugation *Kal*, in all its tenses, and persons, at large described, according to the which all other Conjugations, in all their tenses and persons, are in like manner formed, after the mark or characteristical note of each tense, is known by the first word thereof: so that there needeth no more but the setting down the first word of every tense, in the other Conjugations, and then all the rest of the persons may be easily formed, according to the terminations that these persons have, in the severall tenses in *Kal*, before described.

*The Conjugation Niphal.*

**P**REter: נִפְקַד *niphkad*, (he was visited) *niphkedab*, *niphkadta*, *nippkad*, *niphkad*, &c. as in *Kal*. Future, יִפְקַד *jippaked*, he shall be visited; and in the rest of the persons, just as in fut: *Kal*, thus *jippaked*, *tippaked*, *tippaked*, *tippakedi*,

*tippakedi, eppaked, &c.* in pl: *jippakedu, sippakedenah, tippakedu, tippakedenah, nippaked, &c.* Where onely is to be noted, that *י*, the mark of *Niphal*, in the future here, and in the Imper: and Infinitive following, is cast away and changed into *dagesh*, in the first radical following, so in stead of *יִפְקַד* *jippaked*, they say, *יִפְקַד* *jippaked*, he shall be visited, so from the root *למד* *lamad*, he learned, is formed *Niphal*, *לִמַּד* *nilmad*, he was learned, and in fut: *Niph.* *יִלְמַד* *jillamed*, he shall be learned, &c.

The Imperative *Niph.* taketh *י*, before the radicals thus, *יִפְקַד* *hippaked*, with *dagesh*, in stead of *יִפְקַד* *hinnaked*, *י* being cast away, and compensated by *dagesh*. Now it is formed just as the Imper: in *Kal*, thus, *hippaked, hippakedi, hippakedu, hippakedenah*. so *יִלְמַד* *hilmamed*, be thou learned, &c.

The Infinitive is just the same with the Imper: thus, *יִפְקַד* *hippaked*, to be visited, and it hath also the letters *באחלוא* *bachlawa*, put before it, thus, *יִפְקַד* *bachlawa* *behippaked*, in to be visited, that is when he is visited, &c. as in *Kal*.

The Participle Benoni, (for the passive forms have onely it, but not *Pahal*) is thus, *יִפְקַד* *niphkad*, visited, and it is declined as the Noun *niphkad, niphkedah, niphkedim, niphkedor*.

## The Coniugation Piel.

Preter:  $\text{פָּקַד}$  *pikked*, he visited diligently. Fut:  $\text{יִפְקַד}$  *jepakked* he shall visite diligently. Imper:  $\text{פֹּקַד}$  *pakked*, visite thou diligently. Infin:  $\text{פֹּקֵד}$  *pakked*, to visite diligently. The Participle *Benoni*;  $\text{מִפְקֵד}$  *mepakked*, visiting diligently; and in *Pahul*,  $\text{מִפְקֵד}$  *mepukkad*, diligently visited: all which are declined in the rest of the persons, proportionably to the same tenses, and persons in *Kal*. So  $\text{לָמַד}$ ,  $\text{יָלַד}$ ,  $\text{לָמַד}$ , *limmed*, *jelammed*, *melammed*. &c.

In the Coniugation *Piel*, this is to be noted, that sometimes, the mark thereof, so wit, *dagesh* in the second radical, is changed into the long *o*, thus, as if in stead of  $\text{פָּקַד}$  *pikked*, it were  $\text{פֹּקַד}$  *poked*, *pokedah*, *pokadra*, *pukadr*, *pokadsi*, &c. as in *Kal*, and this forme is called *Pool*; so from the root, not used in *Kal*  $\text{לָשָׁן}$  *lashan*, is formed *Piel*  $\text{לִשְׁשֵׁן}$  *losheh*, he did calumniate, in stead of  $\text{לִשְׁשֵׁן}$  *lishsheh*, which forme, usually the Verbs with the second radical *l*, doe imitate, as from  $\text{קָם}$  *kum*, he arose, is formed *Piel*  $\text{קָמַם}$  *kamem*, so also do these Verbs which have the two last radical letters alike, forme *Piel* often; as from  $\text{סָבַב}$  *sabab*, he encompassed is formed *Piel*  $\text{סָבַם}$  *sobeb*, in stead of  $\text{סָבַב}$  *sibbeb*, and so in other Verbs alike.

## The Coniugation Pual.

Preter:  $\text{פֻּקַּד}$  *pukkad*, he was often visited. Future  $\text{יִפְּקַד}$  *jepukkad* he shall be visited diligently



gently. Infinitive:  $\text{קָבַע}$  *pakked*, to be visited diligently. And the Participle  $\text{קָבֵעַ}$  *pakked*, diligently visited, all formed and to be declined as the same tenses in *Kal*: So  $\text{לָמַד}$  *lummad*, and  $\text{לָמַדְתִּי}$  *jelummad*, &c.

*The Conjugation Hiphil.*

Preter:  $\text{קָבַעַתִּי}$  *hiphkid*, he caused to visite. Future,  $\text{קָבַעַתִּי}$  *japhkid*, or  $\text{קָבַעַתִּי}$  *japhked*, without ' , he shall cause to visite. Imperative,  $\text{קָבַעַתִּי}$  *haphkid*, or  $\text{קָבַעַתִּי}$  *haphked*, cause thou to visite, and so the Infinitive:  $\text{קָבַעַתִּי}$  *haphkid*, or  $\text{קָבַעַתִּי}$  *haphked*, to cause to visite, or to visite by another. Participle *Benoni*,  $\text{קָבַעַתִּי}$  *mapbkid*, or  $\text{קָבַעַתִּי}$  *mapbked*, making to visite, and Participle *Pahul*,  $\text{קָבַעַתִּי}$  *mupbkad*, made to visite, or visited by another. All which are to be formed, as before the terminations of the other persons of these tenses, are in *Kal* described. So  $\text{בִּטְמַעַתִּי}$  *hitmid*, *jaltmid*.

*The Conjugation Hophal.*

Preter:  $\text{קָבַעַתִּי}$  *hophkad*, he was made to visite, Future  $\text{קָבַעַתִּי}$  *jophkad*, he shall be made to visite. Infinitive:  $\text{קָבַעַתִּי}$  *hophkad*, to be made to visite, and the Participle  $\text{קָבַעַתִּי}$  *hophkad* made to visite. The passive formes (except sometimes *Niphal*) have not the Imperative, or continuous tense; the rest are formed, as before in *Kal*. So  $\text{בִּטְמַעַתִּי}$  *holmad*, *holmedab*, &c.

*The Conjugation Hithpal.*

Preter:  $\text{קָבַעַתִּי}$  *hitpakked*, he visited himself. Future  $\text{קָבַעַתִּי}$  *jirpakked*, he shall visite himself.

self. Imper: *חִשְׁבָּקְךָ* *hishpakked*, visite thou thy self: and Infin: *חִשְׁבָּקְךָ* *hishpakked*, to visite himself. Participle of the Present tense, called *Benoni*, *חִשְׁבָּקְךָ* *mishpakked*, visiting himself; in all the rest of the persons, these tenses are to be formed proportionably to the terminations of the same tenses in *Kal*, as is said often before in the rest of the Conjugations. so *חִשְׁבָּקְךָ* *mitlammed*, &c.

And thus there is an example of all Verbes which are called Perfect, which keep all their three radicall letters, through all the Conjugations described, according to the which any other root may be formed, proportionably, in its severall Conjugations also. There are some other Verbs which are called Imperfect, which do lose one, or two sometimes, of their radicall letters, chiefly in the Fut: Imper: and Infinitive of these Conjugations. All which anomalies are referred to the observation of the following description of them, as they occur in the following Praxis, or under the letters which they are written within the text: onely here in generall, for memories cause, let these few rules, and the following table be observed for the finding out of the deficient roots, and looked unto when any deficient word is described.

*Let Serviles all be thrown away;*

*And if there three remain,*

*Then you may look assuredly*

The Radix for to gain.

But if that Serviles thrown away,

There be but two behinde,

Take heed to these ensuing rules,

And ye the Root shall finde.

1. Let <sup>ו</sup><sub>ו</sub><sup>ו</sup><sub>ו</sub> be plac'd before,

The letters that are left,

For, from before, all those,

From roots may be bereft.

2. But if that thus you do not finde,

The root that ye do crave,

Then in the midst put <sup>ל</sup>, or <sup>י</sup>,

The root thus you may have.

3. Or else some of those <sup>אבנ</sup>

Do ye cast to behinde;

And so perchance the root it self,

Shall come into your mind.

4. Or lastly, if that thus;

You do not find the root.

Yet from a work so usefull,

Do not draw back your foot.

But the last letter left,

Put ye twice, or redouble;

And then the root you seek for;

May finde you no more trouble.

5. But what if Serviles thrown away,

There then be left but one?

Do but observe the following rule,

And then the work is done;

Make one of <sup>א</sup> begin the root,

*And one of  $\aleph$  to end ;*  
*And then be sure that one of these,*  
*To you the root shall send.*  
*Yet for the more facility,*  
*The former rules to use ;*  
*This observation following,*  
*To mark do not refuse :*  
*The letters that are first set down*  
*In each memoriall Word ;*  
*Being left out most frequently,*  
*Most often roots afford.*

Thus these short rules may be observed and looked unto, when any deficient root is described ; for there is none but may be reduced to one of these ; But because the finding out of the root, is the chief thing for beginners, for that use I have taken pains in composing this following Table, which will be also of manifold and singular uses, to be observed, and looked unto, through the whole Praxis following, and through the whole study of the Hebrew tongue ; for first, in these few little pages of the Table, there are contained all the roots in the Bible, both Hebrew and Chalde, so that they may be all numbred how many they be, either in whole under all the letters ; or how many there are under every letter of the Alphabet, orderly. And secondly, at one glance of the eye, as it were, may be known whether such a root be extant in the Bible, or not ; And that thus,

thus, suppose you would know whether אבא *abad*, be an Hebrew root or not; look the first radical letter א, in the top of the first column, inclosed thus א as all the following first radical letters are also in like manner written, before the second and third radical letters which follow under them; so that the letter thus inclosed, doth stand for the first radical, to all the letters following, till there occur another letter so inclosed; as א, as before inclosed, is the first radical letter, to all the letters following, till ye come to the letter ב *beth*, inclosed also thus, ב and then that *beth* is the first radical letter to all following, till ye come to ג *gimel*, written also thus, ג and so forth of the rest of the letters. Afterwards look the second radical letter ב *beth*, inclosed with this mark, thus (ב) and so are all the second radical letters written before their third following; and then orderly by the letters following, join the third radical letter, which is set down after the second, if it be extant in the Bible; so the first root occurring under א *aleph*, and ב *beth* for the first two radicals, is אבא *abad*, and the second is אבא *abad*, which was the root enquired for; and after followeth אבא *abad*, and אבא *abach*, and אבא *abal*, &c. But if ye would know whether אבא *abag*, or אבא *abam*, be an Hebrew root, look ג *gimel*, and א, amongst the third radical letters following ב, the

the second radical, inclosed as above thus ( 𐤀 ) and because these letters are not amongst the third radicals, it followeth that these roots, are not in the Bible. And just so it is with all other roots, to be looked orderly under their first radical inclosed thus \_\_\_\_\_ and after their second radical thus ( 𐤁 ) inclosed; joyning to their third radical letters following. But thirdly, which is the chief use, and most profitable, and which was never done in any table hitherto, by this Table all the defective roots in the Bible may be found out, so that when the servile letters are all laid aside, if there be but two radical letters remaining, or but one of the three left, the root may be presently found out what it is, and the letters defective or wanting put to, thus. After that the three radicalles are set down as is above described, then followeth orderly the defective roots, or the letters wanting one, or two of their radicalles, with a mark thus [ 𐤀 ] if one letter be deficient; or thus [ 𐤁 ] if there be two letters wanting. So that any word being offered in the text, the servile letters must be thrown away, (which what they usually are, will be easily known by the rules going before, and the Praxis following after) and if there remain but two letters radical, then seek those two (what ever they be) orderly, as they are placed here according to the Alphabet, after the third radical (following these two, put as is described

scribed before, for the first and second radicals) and ye shall have them inclosed as is said before with this mark [ ] and then the root which they come from set down after them; and if there remain but one, then seek that one orderly, as is said, inclosed thus [ו] after the third radicals; and after it, will follow the root shewing the letters deficient; As for instance, this word אבות *abot*, being found in the text, it is known that, נו *osh*, is the servile termination of Nouns feminine in the plurall number, therefore these two servile letters נו, must be thrown away, and then there remains but two radicall letters, to wit, [אב] *aleph & besh*, which must be looked after the third radicalls following these two, (put for the first and second radicalls, as is said above) and there they shall be set down thus inclosed [אב] and after, the root, or roots from which they may be derived thus [אב] אבה *Abah*, &c. So if but one remain, when serviles are all cast away, as in this word, וַיַּיְאֵר *vajer*, And he inclined, Ps. 40. 2. the letter י, in the beginning of the word, is the copulative Particle, *And*; and י, noteth the third person singular of the future tense, so that these serviles cast away, there remaineth but only the radicall יו, which must be looked, where it is set down in its own place for the first radicall; and after the second and third radicalls following; it is thus set down [יו] יואז *Yozah*, which importeth

importeth this, that when onely ו, is left of the three radicals, the root which is deficient in two letters, (to wit י, before, and מ, after) is נטב *natab*, and so of any other two letters, or one, left of a root, they must be sought in their own place and order, and their roots from which they come will follow them. So that by this Table, all the roots in the Bible either under all the letters of the Alphabet, or under any one, may be in an instant as it were, run over, numbred and remembered by a good memory, (or at least so known that by running them over frequently, in a short space by the very sound ye will know an Hebrew root, and whether it be in the Bible or not) and any root deficient may be easily found out. But the practise following, will make the use of this Table more clear and plain, then can be to beginners here expressed, although I have been larger in explaining of it, then willingly I would have been, if it had not been to make it plain and easie. Only this is further to be noted, that it is in no ways disadvantageous, but rather both pleasant and profitable, that the same deficient letters which are left, sometimes have two, or three, or sometimes more roots after them, from which they may be derived: for as is said, it will be both pleasant and profitable, to search out the diverse roots from which these letters are taken, and to choose the signification of that root or primitive word,

which



which is most suitable to the forme of the word, and to the text, where the word is found: as for instance, the word before cited, אָבוֹת *abor*, with these points, signifieth Fathers or Forefathers, and so is to be reduced to the root אָבָה *Abah*, he willed or desired, from whence is the Noun *masc.* אָב *ab*, a father, (who desireth all good to his children) and in pl. אָבוֹת *abor*, fathers; but these very letters, pointed thus אָבוֹת *obor*, doth signifie *bottles*, as also those who have familiar spirits, (because they speak hollow, and from the bottome of their swoln bellies, as it were through bottles) and thus it is the plurall number from the primitive Noun in singular, אָוֶה *ob*, one who hath a familiar spirit, speaking, with a hollow voice, (in giving answers) as if he spoke through a hollow, and narrow mouthed bottle. Now the forme of these two words (in their different points) and the consideration of the text where any of them is found, will easily shew which of these two roots, or primitive words, they come from; and are to be reduced unto. And so the form of other words, as the characters of the Conjugations, the marks of the tenses, or the Heemantique and servile letters, with their different pointings, &c. will readily shew, in the consideration of the Text, to which of these different roots, they do chiefly belong, in their formes and significations. Now followeth the Table it self,

א	יחיה א (נ)	רק לרמ (ד)
שחחודבום	ש ק א ס ז ר	אנב-מד (נב)
אנב-רקסזל	אנב, אנה, אנא	ל ש ה (ה)
אנב, אנה	אנ	נב (נב) רקס
אנב, אנ	ר א ז ס (ס)	אנה, בנה
ר א ז ס ל ו ד (ג)	(ע)	ל ד ז א (ו)
אנב-ר א ז ס ב (ד)	ס ל ה ד (פ)	ש רק צ ס ז
אנב, אנ	ח ר ק א ע	ד ק ז ה (ז)
אנב-ל ה ב (ה)	אנב, נ אפ	בז, בזה, נב
אנב, אנה	אנב, אנה	דנל (ח)
ל ח ה ד ב (ו)	אנב (אנ) רל (צ)	ז ל ח א (ש)
אנב (אנ) ח ר צ	אנ	נבש (נבש)
אנב	ק (ק)	ח ר צ ז (י)
זל ח ר ב א (ו)	זל ח ר ב א (ד)	ד ה א (כ)
אנב-אנ (אנ) רק	ק צ ע ז ס ד ח	נב-נב (נב)
אנב	אנב-אנ (אנ) שר	ל י ה ג א (ל)
ס ל ו ח ר (ח)	אנב, אנה	ח ק ע ס
אנב (אנ) ש ד	ל ד ה ד (ש)	נב (נב)
אנב-אנ (אנ)	אנב (אנ) שר פ	נב-נב (נב)
ר א ז ס ט ר (ש)	אנב, אנה	נב (נב) ה (מ)
אנב (אנ) ט	אנב	נב (נב)
ל ד ח ר ב (ו)	ר א ז ח א (ח)	נב (נב) ס (ה)
ח ש א ז (ש)	אנב (אנ)	נב (נב) ב (ה)
אנב (אנ)	אנב, אנה	נב (נב) ד (ס)
אנב (אנ)	נב	נב (נב)
ל ח ה ג (ל)	נב (נב) ש ר (א)	ל ט ה א (ע)
אנב (אנ) צ א ז (ס)	אנב, אנה	נב (נב) ב (ע)
אנב, אנה	נב (נב) ה (ב)	נב
אנב (אנ)	נב	ד ק צ ע ל (צ)
ר א ז ס ל ה (ס)	ד (ד)	נב (נב) צ (צ)
אנב (אנ) ט		
אנב, אנה		

ש ר ק ע (ק)	ל ו ה ב (ו)	ד
בקק [בק]	נגו ר ע ם	ה ג ב (א)
בק	גח גוה גח	נדה ידה נד
והדא (ר)	גח ן ל (ח)	דאה נדא
תשרקסן	נח נח	ח ה ב א (ב)
ברה בורנר	ר ל ר א גי	ש ר ק ל ד
נר	ניא גי	רבב נרב
ש ד ס ס ל (ש)	ח ה ר ב א (ל)	דאב נרב דבה
בש יבש [בש]	נל [שעמל]	ר ן ל ה (ג)
בש	גול גלה גלל	ח ה גה גו
ר ק ל ה (ח)	ל ה ר א (ס)	ה ד א (ד)
בגה נבח	גמה נמ [רע]	חה נח
בית בחה	ננ [זוב נ]	נד יד יחד
ג	גי	ר ם ב (ה)
נגל ל ה (א)	שרלהא (ע)	נדה ידה נדה
נאה נטא נח	נעה נע	ך ו ח ד ג (ו)
ניא	נע ינע	ש ר ע ן ם
לח ה ב א (ב)	נפ [רף פ]	חה נח
נב [שרע]	נף גף גפף	ק ן ל ה (ח)
נבגב נבא	לוהרגב (ר)	חה נח
נב	שרעסן ם	נח נח
נגנגנג (ג)	נר גרה נר	קוה (ו)
ל ה ר ב (ד)	נור גור	ך ה א (כ)
נע [שרע]	נש [שם ש]	נ [ד]
נדה נוד נע	נש	ר
ניד נוד	נח [ח ח]	דק נדה
נח [רה רה]	נח	לח ה ג (ל)
ננה ינה גנה		נח [ח ח]
נחזחב (ו)		נדה נדה
ש ר ף ע ל		
נזה גי		

ט ז ס ה (מ)	ה (ח)	ז
יִדְמָה [נִדְם]	יָהִירָא (ו)	תַּעַב (א)
זָמַם, חָסַם	נִהַיָּזָן (ו)	אָמַח [נֹחַ]
נָתַן [נָתַן]	הָיָה, הָיָה	אָמַח [נָתַן]
דָּח	ה (ז)	זָלַחֲדַב (ב)
נִדְעָן [דָּע]	זָסַךְהָא (ו)	זָוַב [זָוַב]
דָּע	הָיָה [נָהִי]	(ג)
נִדְפָּקָה (פ)	נָהַח	נָוַד, מָוַד, מָוַד
נִדְפָּה, יִדְפָּה	דָּל (כ)	נָוַסֶרֶסֶב (ה)
דָּוַץ [נָדַץ]	סָלַךְ (ל)	אָמַח, אָמַח
נִדְקָן [רָקַק]	אָהַל [נָהַל]	נָוַה
רָקַק	נָהַל, הִלֵּל	זָלַחֲדַב (ו)
רָדַגְבָּא (ר)	סָכַל (מ)	זָוַה [נָוַה]
נִדְרָשָׁעִים	הָמָה [נָהַם]	זָוַח [לַח]
נָדַד, הָדַד	הָוַם, חָמַם	זָוַח
נִדְשָׁן [שָׂא]	נָהַן [הָנָה]	תָּקַן [זָוַן]
דָּש	חָנָה	נָוַסֶרֶךְ (כ)
בָּא (ח)	נָהַס [הָסַס]	זָכַךְ, זָכָה
ה	חָסָה	עָלָה (ל)
ת (א)	ך (פ)	חָלַל [זָלַח]
נָהַב [רָזַל]	ז (צ)	נָוַל, זָוַל, אָוַל
יָהַב, אָהַב	רָסַס (ה)	נָוַסֶרֶן [סָס]
נָהַב [זָה]	חָרָה [נָהַר]	יָוַם, יָוַם, יָוַם
דָּגָה	הָרָה	קָחָה (ב)
סָךְהָרָה	תָּל (ח)	יָוַם, יָוַם [נָוַם]
נָהַר [רָפַס]	י	אָוַן, יָוַן
הָרָה [הָרָה]	יָלַד, יָלַד	פָּסַךְ (ע)
		יָעָה [נָוַר]
		יָעָה, יָעָה

ח (פ)	חיה נחמקא	שזהרנבזר
ק א ז (ק)	סלדהוכ	סזסלד
זקק, נזק	נכה נחכ	חש-רק אפ
זק, מזק	חכך	יחר [חר]
חזהב (ר)	טהרנבא (ל)	אחר, חיה, חרה
חרקעס	אפסלד	לךחחב (ש)
חר, חרה, נור	נחל שק	שרקזס
נור, עור	חלא, חלה	חשה נחש
ח	חול, חול, חלל	חוש
לטהבא (ב)	לטהרא (מ)	סזסלדה (ת)
חשרקא	שרקאסזס	נחת תרפז
חבא נחב	חמה נחמח	נחת, חחה
חבה, חבב	יחם, חמם	נחח
רהגב (ג)	חום	ש
חוגחוג [חג]	זסכטה (נ)	נטה [נט]
חגה	נחנח תקף	טב (א)
קלהרא (ר)	חנן, חנה	תרעלח (ב)
נחדח'תשר	זסלהד (ס)	ישב, טיב [טב]
חח, חחד	נחסר רף	נטהר (ה)
חודיחר, אחר	חום, חסה	נטה
זהדגב (ו)	רפף זה (פ)	רלחהב (ו)
אפססלשח	חפה [חפ] ש	שוהנשו'תש
חוחהנחוןשר	חוף, הפף	נטהר (ח)
חיה, חוה	רפף נהב (צ)	שוה, שחה
רקזח (ז)	חצץ [חצ]	ף (ט)
חוח, חוה [חז]	חוף, חצה	רזש (ו)
חוח [חח]	רקח (ק)	להא (ל)
סהבא (ש)	חוק [חק]	טלה [טל]
חטאנחטארף	חקק, חקה	טול, טלל
חנט, חטה		נטל, טלא
		נטסן [א (מ)]
		טסן, טמא
		ףא (ג)
		נשען [סדהע]
		נשע, טעה

שָׁרַף שֹׁלַח (ו)	רָפָךְ רֹס (ו)	זָלַח חָא (ו)
נִשְׂרַף שֹׁפֵף [שָׁף]	לִטּוֹה ד (ו)	נָכוּן שֹׁרֵם
פָּסַח חֹדֶר (ו)	נִיעַן רָצָף (ו)	כּוּחַ בּוֹא
מִרְהָ [מִרְ]	יָעָה	רָב (ו)
מִרְהָ נִמְרָה	חַעֲחָה (פ)	שָׁלַד (ו)
מִשֹּׁשׁ [מִשֹּׁשׁ]	יָפָה נִיף	כּוּחַ [נִכַח]
נִמְשֵׁ	קַעֲגַבָּא (צ)	נִכַח, נִכַח
י	נִיץ [חֹר]	רָפָס סִלְדִּי (ו)
רָלַהֵב (א)	נִצָּא	כּוּחַ [נִכִּי]
יָאֵה [יָא] חֹשׁ	עָהֵדֵב (ק)	רָב (ו)
שָׁסֵלֵב (ב)	שָׁרָץ	לַחֲהַבָּא (ו)
רָעָהֵב (ג)	מִחֲהֹרָא (ו)	נָכַל [פָּס]
יָגָה נִיגָה	נִירָשׁ קַעֲךְ	כָּלִל, כָּלִלָה, כָּלִלָה
נִידָעֵהֵד (ד)	יָדָה	אָכַל, בִּיל, כּוּל
יָדָה	מִחֲהַב (ש)	נָכַל, עֵל
רָדַבָּה (ה)	נִישָׁשׁ קַעֲךְ	רָסָן זֹה (ו)
רָסָן (ו)	יָתָה	כִּסְמָה נִכְסָם
עָזָם (ו)	רָסָדֵב (ח)	עָסָן סָה (ו)
שָׁפָסֵלֵדֵחַ	כ	נָכַן [שָׁרָף]
בָּשָׁה	נָכַהֵב (א)	נָכַן, כָּת, בָּנָה
זָ	כָּאֵה [כָּא] נָכָה	סָלַח חָא (ו)
לַחֹכֵה	עָסֵלֵהֵדֵב	נָכַס [חָפָס]
קָפָדֵךְ דֹּל	נָכַב [שָׁר]	כָּסָה, נָכָס
נִיסָרָן סָם (ו)	כָּבָה	כּוּס, כָּסָם
יוֹם, יָסָם	רָזָדֵב (ו)	שָׁסָן [עָז]
קָפָה חָ (ו)	כָּדֵד [כָּד]	פָּסָלָה (פ)
יָתָה [נִיגָה]	נָכָה [זָלַח חָ]	נָכָף [חָשָׁר]
	נָכָה, כָּכָה	אָכָף, כָּפָף, בָּפָה

סך זהב (ו)	נלשן שא (ט)	לך טחג (ו)
ת ש ד פ עט	לוט	ח ש ר ק צ ן
כרה נכר	ט ל (ו)	ר ח ה ג (ו)
כור, כרת, כרר		טוה נמו
נכר	נלנ ד נכ	דקפהא (ח)
להרב (ש)	חלך ילך	מחה נמח
כשה נכש דף	ד (מ)	מוח
ץם לב ות	לק נלץ	רלטהא (ט)
נכתח חשרף	ץטו גב (ע)	יטטא נמט
כתח	לוע נלע	מטט, מטח
ל		מט
טחב (א)	נרפח חר (פ)	נמיץ ץם (ו)
נלחן סך	אלף	סיה
לוא, לאה	נלץן ץ (צ)	נמכך רך (כ)
שןטבא (ב)	לצץ לוץ	סור, מכך
לבב נלב	שקטח (ק)	ך טחא (ול)
לוג נלג	לקק נלק	נמלץ קץ ל
ילד נלד	ץסך ד (ש)	סלא, סל, נמל
סטהנב (ה)	לוט נלש	מל
לחה נלה קן	עדה (ח)	רעןךחה (נ)
חזה גא (ו)	ם	מנן, מנה נמט
חשץ עץ לט	ץם הר (א)	רסךה (ס)
לקח נלח	נמח ר ס	מסח נמט
לח נלח	מחה	מסס
סךחה (ח)	רץ ל ד (ג)	לךטהר (ע)
נלחן שץן	מוג נמג	מעה נמעה רן
לוח, לחה	נמך ד (ד)	ץחה דא (צ)
לחח	מח	מטח נמט
	דלה (ה)	מטץ, מטח
		מטץ, מטח

נמקק (ק)	רקסלה (ח)	נור (נר) (דור)
מקק, סוק, מקק	נוה [ננ]	דה גבא (ש)
חהדגא (ר)	צלחה (ח)	חרק קל
מרקצט	[נח] תשר	נשה, [נש]
מר, מרה	ינח, נוח, נחה	נוש, נשא
סור, אמר	רפעלה (ש)	סוך, חב (ח)
קלחה (ש)	גטה, נטש	ננת [שרק]
משה, משה	נוט	נת
משש, מוש	נני [רק] (י)	ס
קזיחה (ג)	נהה	נסה [נס]
מחה, נמת	לחה (ח)	נסא [זה] (א)
מות	ננ [תרס]	סאה
נ	נכה	רלרבא (ב)
ניא, ינה [נ]	[נל] ה (ל)	סבב [סב]
נהה, אנה	נול, נלה	[סג] (ר) (ג)
ףסה (א)	[נמ] (ל) (מ)	נסנ, סוג, סנה
נא [רק]	נוכס	נסד [רז] (ו)
אנא	זךחה (ס)	וס, סור
לטחזבא (ב)	נס [קעס]	נסה [סה] (ד)
נבא [נע] רע	נוס, נסה, נסס	ס [רה] (ו)
נב	רץ [לע]	נסו [תרף]
ענחה (ב)	נוע [נע]	סיה
נגה [נג] שרף	צלחה (פ)	שרפה (ח)
נחה (ר)	[נפ] תשק	סחה [סח]
נה [נר] רף	נוף, נפה	נסח
נוד, נוד	לחה (צ)	רז (ו)
רקסלה (ח)	נצה [נצ] רץ	תרן [לה] (כ)
ינה, נחה [נת]	נוץ, נצץ	סכה, סכה [סכ]
טחה (ב) (ח)	סהדבא (ק)	סוך, נסך
רפפעס [ל]	נק [שרק]	לחה (ל)
נחה (נ)	ינק, נק, נקה	תק [פע] (ס)
		סלא, נסל
		סלל, סלה
		זסל [דר] (מ)
		סס [נס] (ר)



שוקן הבוש	זלטהא (ט)	ף ס ו ה (נ)
עוש נעשה	נעט [ שרף ]	סנה [סנ]
עש	יטע, עשט, עטה	נסס [ ס (ס) ]
חרקסר (ח)	ף ז ס טהב (ו)	ססס
עתה נעת	טהנעס שרק	רף ה (ע)
עית	שרסב (כ)	נסע [סע]
פ	לטהזהג (ל)	לחהרא (פ)
פה, אפה (פ)	קץ פטסס	נספ [ רקף ]
נפא [ דה (א) ]	טלה [ טל ]	ספף, ספה
פאה	יטל, עיל, עלל	סוף, יסף, אסף
שרעלג (ג)	קססלד (ם)	נסק [ ל (ק) ]
פונ, פנג [פג]	עמסנעס [תר]	נסק
רען ה (ד)	ף ז הדגב (נ)	ך ח ה ב (ר)
פרה [פר]	נענ [ תשק ]	נסר, רפעסן
אפה [פה]	עין, עיון, ענה	סרה, סרר
זסלך חג (ו)	נסס [ ס (ס) ]	יסר, סור, אסר
חשרקץ	טסס	נסת [ רסס ה (ת) ]
פוז [פז] רז (ז)	ר (ע)	סחה, סוח
חרסוהדר (ח)	רף ל הא (פ)	ע
פחה [פח]	עפה [עפ]	רטהרב (ב)
נפח, פוח	יטף, עוף	עבב, נעב [תש]
שרד (ט)	סלהדב (צ)	עוב, עבה
פה [פז] סד (ו)	טצה [עצ] ר	רזסלב (ג)
פכה [פכ] הוס	יעצ	עגעצ, נעצ
חהדגא (ל)	רלה רב (ק)	רף ז הדור
אסןםלךט	עיק [נעק] ש	עדה, עדי [ש]
פלא [פל] ש	עיק	יעד, עדה, עוד
פלה, פיל, פלה	לך הדגב (ד)	זל וחדגב (ו)
פנ [פנ] קזהג (נ)	שרקאפסס	חשרקץ
פנ, פק, פנה	ערה [ער]	עיה נעין
זלחגא (ס)	עדר, עיר, עוד	רקזבא (ז)
פסה [פס] ס		עיה, נעין
פסס		יע, עיה, עוד

רסל ה (ו)	נצור לב (ו)	עךחב (ו)
פעה [פע]	נצה	ציר נצור רף
יפע		אצר. צור. צרה
רעסלחור (ו)	לח הדא (ו)	יזר. צור. נצר
פעה [פע]	נצו [דקף]	
נפץ. פוצ	צוה	צוה [נצח]
ע ח ד (ק)	ר קן ח (ח)	נצח. יצח
פוק. נפק	צחה [נצח]	ק
נפק		
י הדבא (ו)	תרצה (ו)	נקה [ק]
צטססדטח	צוה [נצו]	קוא [נקא]
נפרח תשרק	לח הא (ו)	רצעלב (ב)
פרד. פוד. פרה	נצל [ט]	יקבב [קב]
ע טח ה (ש)	נצל. צלל. צלה	נקב
נפש [חדק]	ס חרא (ס)	רסח הר (ו)
נפש. פוש. פשה	נצמ [חדק]	קדה [קד]
לחהגאות	צמס. צמא	נקד. יקד. קוד
ח ש ר ע	צום. צמח	נקד [לה (ה)]
פחה [נפת]	פעזסה (נ)	קדה
פוח. פוח	נצנ [תרקצ]	סל טהא (ו)
יפת	צנ	שרץ [ס]
צ		קוה [קו]
נצה. יצא [צ]	קף [חד (ע)]	לקח [נקח]
נצא [ול (א)]	צעה [נצע]	רף [ל ב (ש)]
נצא	יצע	קוש [קט]
ט טהא (ב)	עךחדר (פ)	
נצב [חד]	צפה [נצפ]	רק [ט]
יצב. צבה. צבא	צוף	קוא [נקי]
נצב	נצץ. ציץ [נצץ]	סל טחה (ו)
יצב [נצב]		קלל [נקלשע]
ק ח ד (ו)	נצק [ל (ק)]	קלה. קול
צד. נצד	נצק. צוק	
צדה. צוד		



דטחהב(ב)	לךחהב(כ)	הדגבא(ר)
שרקצעסל	[שכ] רזם	רקצעעדט
שוב[שב]ת	נשך, שכר	שדה[שר]תש
שבב, ישב	שוך, שוה	ישאר, שר
נשב, שבה	טחוהגב(ל)	נשר, ישר, שור
חהגבא(ג)	שףםלך	[שש]רזהוש
[שג]רעל	שלל[של]	ששה
נשג, שגה, שגג	שאל, נשל	קזםלה(ת)
רפםהדר(ד)	שלה	שחה[שת]ר
ישר[שר]	לךשחר(ח)	נשת, שות
שור, שדה	שרצעזם	ח
רםד(ה)	שמם[שמ]	נתן[חת][תח]
נשה[שה]	שם, שום	רזסוהב(א)
חהגבא(ו)	סזהבא(נ)	חאה[חא]
קפעסלךט	ישנה[שנ]	אחה
[שו]תשר	ושן, שגן	רזלה(ב)
שוא, שוה	ףטסהוס	חבה[תב]
רפב(ז)	שסה[שס]	ף(ד)
לטחהדר(ח)	שם	םלוה(ה)
תרקצעזם	ףזלטהוע	אתה[תה]
שחה[שח]	שוע[שע]ר	רדהב(ו)
שחח, שח	שע, שעה	חוה[תו]
שית	לךטחה(פ)	אחה
םטחה(ט)	תרקצעזם	תזו[תזו](י)
[שט]רףן	שוף[שפ]	תשר(ח)
שטט, שטה	שפה, נשף	נתח[תח]
שט, שוט	ף(צ)	ש(י)
לחהגב(י)	עסלטהדק(ק)	זלךה(כ)
תשף	[שק]רקצף	נת[תב]
שיהושף	שוק, שחק	תו, תכ, תכה
	נשק, שחק	

ע ס ל ה נ ו	חור [חר] ש א	ע ז י ז ו ג
חלה [חל] ת	יחר, נחר	חור [חר] ש א
חלל	ר א ז ל ח ו פ	יחר, נחר
ס ל ר ה ר ו מ	חפא [חפ] ח ש	נחש [ע] ש
יחמה [חמ] ר	נחץ [חצ]	נחש
חמם	ר ז ר ה נ ו	חח [ח] ח (ת)
ר ז ר ה נ ו	ר ע ז ל ו ל	נחן
חנה, נחנ	נחן [חנ]	
נחנ, חנן		

For further clearing the use of this Table it is to be noted, that though for the most part, the three radical letters joyned together, in their order, as is before described, do make up perfect roots, as פקד פקד, he visited, למד למד, he learned, דבר דבר, he spoke &c. (that is with the long a, י, below the 1 radical, and this short a, - , below the 2; unless the 3 radical be א a, or ב b, and then the long a, י, is put below both the first radicals; as ברא ברא, he created, and יגלה יגלה, he revealed: or the 2 radical letter be ו uan, or י jod, for then the long a, י, or the long i, י, is put between the 1 and the 3 radical usually, as בון בון, or בין בין, he understood,) yet always it's not so, for sometimes the 3 radicals joyned together orderly as is described, doe not make up a root so formally, because such a root is not always used; as taking, ח, cap, for the 1 radical inclosed thus, ח, and for the 2 radical also cap inclosed thus, (ח) and then joyn for the 3 radical ח, beib, following, there is no such perfect root as חחח, used, but only a Noun, as it were, taken from this root, to wit, חכב, chachab, a star; so taking ח, resb for the 3 radical, there is no such root as חחח, in use, but only a Noun taken from it, as it were, to wit, חחר, chichar, a talent. So there are some words which have more then 3 letters, as sometimes 4 or 5 &c. & of these, in the Table only the 3 first are set down, as taking ח for the 1 radical thus ח (ח) & (ח) for the 2, joyning for the 3, חחח there is no such root as חחח, but these 3 letters thus set down importeth, that there is a word which hath these for the first 3 radicals thereof; to wit, חחח, or חחח, a Prince or Caprain; and so of other words having more then the usuall 3 radicals in them; but these words are very few, and may be easily known when they occur in the text, for their irregularity is rather in being redundant, then deficient in radical letters. Now followeth the Praxis,

## The Hebrew Text of the Prophecy by

## O B A D I A H

## עובדיה

1. הִנֵּה טוֹבְרִיָה כֹה אָמַר אֲדֹנָי יְהוִה לְאַחֲכֶם  
שְׂמוּקָה שִׁמְעֶנּוּ מֵאֵת יְהוִה וְצִד בְּגוֹיִם שִׁלַּח  
קוֹמוּ וְנִקְוְסָה טְרִיָה לְמַלְחָמָה.
2. הִנֵּה קֶטֶן נִחְתָּד בְּגוֹיִם בְּזוֹ אֵתָה מֵאֵר  
וְרוֹן לִבָּהּ הִשְׁיֵאֵב שְׁכֵנִי בְחֲנִי סִלְעוֹכָהֶם
3. שִׁבְחוּ אֲמַר בְּלִבּוֹ מִיּוֹדֵנִי אֶרֶץ.
4. אִם חֲנֻבִּיָה כְנֶשֶׁר וְאִם בֵּית מַכְבִּים שִׁים  
קֶנֶד מִשָּׁם אֲדִירָה נָאִם יְהוִה.
5. אִם עֲבִים בָּאוּ לָךְ שִׁדְדִי לִילָה אִיךְ נִרְמִיחָה  
חֵלֹא יִגְבּוּ דִים אִם בְּצִרִים בָּאוּ לָךְ חֵלֹא  
יִשְׁאִירוּ עֲלֵיכֶם.
6. אִיךְ נִחַפְּשׁוּ טָשׁוּ נִבְעוּ מִצִּפְיָה.
7. טַד חֲבֹל שִׁלְחוֹב כָּל אֲנָשִׁי בְרִיתֶךָ וְהִשְׁמָחָה  
יִכְלוּ לָךְ אֲנָשִׁי שְׁלֹמֶךָ לְחֶסֶד יִשְׁמָח סֹתֵר תִּתְחַזֵּק  
אִין חֲבוּנָה בּוֹ.
8. חֵלֹא בִיָּם הַחַוָּא נָאִם יְהוִה וְהִתְאַבְּרִיתִי חֲקִמִים  
מֵאֲחֵרִים וְחֲבוּנָה סֹתֵר טָשׁוּ.
9. וְחִתִּי עֲבֹדֶיךָ חִיָּקֵן לְמַעַן יִכְרַח אִישׁ מִיָּד  
טָשׁוּ מִקְטָל.
10. מִחֲמַס אֲחִיד יִעֲקֹב חֲכֶסֶד בֹּשֶׁה וְנִסְתָּר  
לְעוֹלָם.
11. בִּיָּם עֲמִידָה מִגֵּד בִּיָּם שְׁבוֹת דִּים חֵלֹא  
וְנִבְרִים.

יִתְּנִים בָּאוּ שָׁטְרוֹ וְעַל יְרוּשָׁלַם יִזוּ גִזְלֵל גַּם  
אֶתָּה כְּאַחַד מֵהֶם.

12. וְאַל תִּרְאֵה בְיוֹם אֶחָד בְּיוֹם נִכְרוּ וְאַל  
תִּשְׁמַח לִבְנֵי יְהוּדָה בְּיוֹם אֲבֵרָם וְאַל תִּגְדֹּל פִּיךָ  
בְּיוֹם צָרָה.

13. אֲלֵךְ תִּבּוֹא בִשְׁעַר עַמּוֹ בְּיוֹם אֵידִם אֲלֵךְ תִּרְאֵה  
גַּם אֶתָּה בְּרִטְתּוֹ בְּיוֹם אֵידוֹ וְאַל תִּשְׁלַחְנָהּ  
בְּחִילוֹ בְּיוֹם אֵידוֹ.

14. וְאַל תִּסְמֹד עַל הַפֶּרֶק לְהַכְרִית אֶת פְּלִישְׁתִּי  
וְאַל תִּסְגֹּר שְׂרִירָיו בְּיוֹם צָרָה.

15. כִּי קָרוֹב יוֹם יְהוָה עַל כָּל הַנּוֹסִים כְּאִשֶּׁר  
עָשִׂיתָ יַעֲשֶׂה לְךָ גְּמוּלָה יִשׁוּב בְּרֹאשְׁךָ.

16. כִּי כְּאִשֶּׁר שָׁחִיתָם עַל־הָרֹם קָדְשִׁי וַיִּשְׁחָתוּ כָּל  
הַנְּצִיחִים תִּמְסֹד וַיִּשְׁחָתוּ וַלְעוּ וַהֲיוּ כְּלוֹאֲתָיו.

17. וּבְהֵר צִיּוֹן תִּהְיֶה פְּלִישְׁתִּי וַהֲיֶה קֹדֶשׁ וַיִּרְשׁוּ  
בֵּית יַעֲקֹב אֶת מוֹרְשֵׁיהֶם.

18. וַהֲיֶה בֵּית יַעֲקֹב אִשׁ וּבֵית יוֹסֵף לְהִבָּה  
וּבֵית שִׁשׁוֹ לְקֶשֶׁת וְחֶלֶקוֹ בָּהֶם וְאֶכְלוּם וְלֹא יִהְיֶה  
שָׂרִיד לְבֵית שִׁשׁוֹ כִּי יִהְיֶה דָּבָר.

19. וַיִּרְשׁוּ הַגִּבּוֹר אֶת הָרֹם שִׁשׁוֹ וַהֲשַׁפְּלָה אֶת  
פְּלִשְׁתִּים וַיִּרְשׁוּ אֶת שָׂדֵה אֲפֵרַיִם וְאֶת שָׂדֵה שִׁמְרֹן  
וּבְבִסְתָא אֶת הַנִּלְטָד.

20. וְנָלֹחַת הַחֵדֶל הַזֶּה לִבְנֵי יִשְׂרָאֵל אֲשֶׁר כִּנְעָנִים  
עַד צָרַת תֵּלַח וְרוּשָׁלַם אֲשֶׁר בְּסַפְּרָה וַיִּרְשׁוּ  
אֶת עָרֵי הָעִבּוֹר.

21. וַיִּסְלְּוּ מוֹשְׁלִים בְּתוֹר צִיּוֹן לִשְׁפֹט אֶת הָרֹם עָשׂוּ  
וַתִּתְּחַה לִיתְּחָה הַמְּלֹכָה.

22. וַיִּסְלְּוּ מוֹשְׁלִים בְּתוֹר צִיּוֹן לִשְׁפֹט אֶת הָרֹם עָשׂוּ  
וַתִּתְּחַה לִיתְּחָה הַמְּלֹכָה.

23. וַיִּסְלְּוּ מוֹשְׁלִים בְּתוֹר צִיּוֹן לִשְׁפֹט אֶת הָרֹם עָשׂוּ  
וַתִּתְּחַה לִיתְּחָה הַמְּלֹכָה.

24. וַיִּסְלְּוּ מוֹשְׁלִים בְּתוֹר צִיּוֹן לִשְׁפֹט אֶת הָרֹם עָשׂוּ  
וַתִּתְּחַה לִיתְּחָה הַמְּלֹכָה.

25. וַיִּסְלְּוּ מוֹשְׁלִים בְּתוֹר צִיּוֹן לִשְׁפֹט אֶת הָרֹם עָשׂוּ  
וַתִּתְּחַה לִיתְּחָה הַמְּלֹכָה.

# The Prophecy by Obadiab in Hebrew, resolved.

עובדיה

THE Title of the Prophecy, containeth only the name of the Prophet, which is thus, עובדיה *gnobadjah*, or *Obadiab*; (for usually the letter *y*, is not read in our English translation) and it importeth, The servant of God; (a fit name for a Minister) for the word is composed of עבד *gnobad*, which importeth a servant, from the root עבד *gnabad*, He served; and יה *jah*, which is one of the glorious names of God, importing his *simple essence, existence, or absolute subsistence*, from the root יהיה *hajah*, He was.

Vers. I.

חזון עובדיה *chazon Obadiab*. The vision of *Obadiab*. חזון or חזון *chazon*, A vision; ן on, is the servile termination of the Noun, or the servile letters put to, for the formation of the Noun; which therefore must be cast away for the finding of the root; and then there remains but two radicals, ח and ז, *chesh* and *zain*; so that one is deficient; to wit ח, at the end, for the root is, חזה *chazah*, He did see, he



he beheld; see the third rule for the finding of the roots, and the letters [חן] in the Table.

כה *koh*, or *coh*, Thus, or so; it is a note or particle of similitude, and likeness.

אמר *amar*, He said, or he saith; it is the Root it self.

אדוני or אדני *adonai*, The Lord, one of the glorious names of God, denoting his absolute Lordship, and dominion over all his creatures; for the primitive Noun is עֵדֶן *eden*, A base, or the ground and foundation of any thing; and hence is the Noun אֲדֹנָי *adon*, A Lord, so called, because a Lord and Master, is as it were, the foundation, base, or stay of the house; *Psal.* 105. 21. He made him Lord of his house &c. in pl: masc: אֲדֹנָיִם or אֲדֹנִים *adonim*, and contracted, it is אֲדֹנִי or אֲדֹנִי *adoni*, Lords; and hence being written with the long *A*, thus, אֲדֹנָי *adonai*, it (hath a singular sense and) is one of the frequent names of God, importing his All-over-ruling Power and Providence, whereby he is Lord, and sustainer, or upholder of the whole world, as the base and foundation upholdeth the house or edifice built upon it.

אֲדֹנָי יְהוֹוִה *adonai Jehovi*, The Lord God, The ordinary and usuall pointing of this other great name of God, is thus, יְהוָה *Jehovah*, which importeth his most simple, absolute, eternal, and absolutely independent being, or subsistence, by which he is (infinite in all) what  
he

he is, in, of, & from himself; and from which all other creatures have (their finite being in all) what they are, communicated unto them; so that the word, יהוה *Jehovah*, may be rendred, *being, essence, or simple existence and subsistence*; for it is from the Root הוה *havah*, or היה *bajah*, He was, or he is; And hence the Divine, in the beginning of his divine revelations, doth divinely Paraphrase this most glorious and great name, thus; *from him, who was, who is, and who is to come*; for in the very name it self, are contained the marks or characters of all the Hebrew tenses, present, preterite, and future; the Root it self being הוה *havah*, (or היה *bajah*, which is all one, these two letters ו and ה being often changed and put one for another) he was, in the preterite tense, or for the time past; and הוה *hovah*, is as it were *Benoni*, or the participle of the present tense, (which the Hebrews use for the present tense it self, as אני פוקד *ani poked*, I visiting, or I visite) signifying being, one being, or he who is, in the time present, from the former Root הוה *havah*, He was; (as פוקד *poked*, Visiting, or he who visiteth; from פקד *pakad*, He visited) and lastly ו put before the three radicals is the mark of the Future tense, or time to come, thus יהוה *Jehovah*; importing thus, He (that great He, who was from all eternity, who is now) shall or will be (one and the same) for ever, unto all eternity. Thus the word

word, so far as our shallow understandings can comprehend the greatnesse of it, is usually resolved: But I will not stand to dispute about the superstitious pointing of it thus יהוה jehovih (for יהוה jehovah,) putting to it the points of another name of God, to wit, אלהים elohim, because, say they, when *Jehovah*, is together with *Adonai*, in the text, it must be read not *Jehovah*, but *Elohim*, as when it is alone in the text, or with any other name of God but *Adonai*, it must be read and pronounced *Adonai*, and not *Jehovah*; because say the Jewish Rabbies, that great name, is profaned by the pronouncing of it; But as all the other names of God may be profaned, if they be taken in vain; so surely, this name, יהוה *Jehovah*, may be used without profanation of it, if it be taken with due reverence to the glorious majesty which it doth import.

עֶדֶם *le—edom*, To Edom, ל *lamed*, put before a word, doth signifie *so*, or *unto*, &c. עֶדֶם *Edom*, is a proper name, given to *Esau*, and his posterity.

שְׂמוּעָה *Shemugnah*, A report a rumour; a hearing properly; it is a Noun Feminine, from the root שָׁמַע *shamang*, He heard.

שָׁמַעְנוּ *shamangnu*, We have heard, it is the first person pl: of the Preter: Kal, from the root, שָׁמַע *shamang*, He heard, which is declined as שָׁמַע *pakad*, thus, *shamang*, *shamegnah*, *shamangta*, *shamangt*, *shamangti*,  
in



and קומה *kumenah*, arise ye, fem.

ונקומה *venakumah*, and let us arise, or, and we will arise; ו is and נקום *nakum*, we will arise, id is the first person pl: Fut: from the root קום *kum*, he arose, in Fut: יקום *yakum*, *takum*, *takum*, *takumi*, *akum*, in pl: *yakum*, *takumenah*, *takumu*, *takumenah*; and in first person pl: נקום *nakum*, We all arise, or Let us arise; ה *he*, at the end, is redundant; and added onely for the better sound of the word:

וגלה *gnaleha*, Against her; גל *gnal*; or גלה *gnale*, signifieth, over or against, above; &c. from the root גלה *gnalah*, he did ascend, (see the third rule for the roots, and the letters [גל] in the Table) and ה *ha*, at the end of a word, noteth the Pronoun, or the personall Noun of the 3<sup>d</sup>. pers: sing: fem: her or hers, &c:

למלחמה *lammilchamah*, In war, or In battle. ל *lamed*, before a word, is to, or into, &c: מלחמה *milchamah*, a Noun fem: war, or the battle; so called, because it doth consume, and as it were, eat up men, as men do eat up bread; for it commeth from the Noun לחם *lechem*, bread, which is from the root לחם *lacham*, He did feed upon, or he did eat up; and hence, he warred against, or he did fight; and so did as it were, endeavour to eat up his enemy.

Vers: II.

הנה *hineh*, Behold, the same with הנה *hineh*, Behold, a Particle requiring attention; and

consideration of something said, or done, and to be seen.

קטן *katon*, Small, or Little; a Noun masc: from the root קטן *katon*, He was small or little.

נתתי *netatticha*, I have given thee, or I have made, put, or set thee &c. ת *cha*, in the end, is the note of the second pers: sing: m: thee or thy; תי *ti*, is the note or mark of the first pers: of the Preterit tense singular; so that these serviles being cast away, there remains onely these two for radicals, to wit, נ, and ת; the third being deficient, will be known, if ye look in the Table, the letters [ ת נ ] to be the finall ת *nan*, ( for the root is נתן *natan*, he gave ) which is one of the letters נתן *baanat*, to be added at the end, see the third rule for the roots: where is to be noted, that the third radical נ, being wanting, is supplied, ( as frequently it is so ) by *degefs*, so that, נתתי *natatti*, is in stead of נתנתי *natanti*, I have given, for the root *natan*, is thus declined, *natan*, *natenah*, *natatto*, *natat*, *natatti*, &c. in stead of נתנתי *natanta*, and נתנתי *natant*, &c. so in pl: it is *natanu*, *natannu*, *natannu*, *natannu*, ( in stead of *natantenu*, *natantenu* ) *natannu*, &c. בגוים *baggojim*, Among the nations, see it before in the first verse.

בזוי *bazai*, contemned, or despised, it is the Participle, *Pabul*; from the root בזא *baza*, he contemned, or despised; see [ ז א ] in the Table; and the third rule for finding the roots:

but in this word is to be noted, the formation of the Participle *Pabul* in all Verbs ending in *ח*, for their third radical, for they change *ח* into *ב*, in the Participle *Pabul*, so from *כָּסַח* *kasah*, He covered, is formed *Pabul* *כָּסַב* *kasbi*, covered, and from *גָּלַח* *galah*, He revealed, is formed in *Pabul* *גָּלַב* *galbi*, Revealed, or discovered. And so from *בָּזַח* *bazah*, He contemned, or despised, in *Pabul*, *בָּזַב* *bazbi* in stead of *בָּזַח* *bazah*, despised, or contemned, and in fern: *בָּזַב* *bazub*, despised fern.

*אַתָּה* *attah*, Thou, it is the Pronoun of the second person sing: masculine, thou. *מְאֹד* *meod*, greatly, or vehemently, or very much, &c.

Verf. III.

*זִדְוֹן לִבְּכֶחָ* *zedon libbecha*, The pride of thy heart, *זִדְוֹן* *zadon*, or *זִדְוֹן* *zadon*, Pride, a Noun masc: from the root *זָדַן* *zad*, He was proud; He carried himself proudly, see the letters [זד] in the Table, and the second rule for the roots.

*לִבְּכֶחָ* *libbecha*, Thy heart, *כָּח* *cha*, in the end, is thy: *לֵב* *leb*, or contracted, *לֵב* *leb*, The heart, the mind, &c. with affixes its thus, *לִבִּי* *libbi*, My heart, *לִבְּכֶחָ* *libbecha*, Thy heart, and *לֵב* *libb*, His heart, &c.

*הִשְׁבִּיחָ* *hisbecha*, He hath deceived thee; or it hath deceived thee, *כָּח* *cha*, in the end is the affixe of the 3<sup>d</sup> pers: sing: mas: thee: *הִשְׁבַּח* *hisbach*, He hath deceived, is Pret: *Hisbe*, third person sing: male: where *ח* in the beginning, and *כָּח* *cha*, in the midst

are the marks of the Conjugation *Hiphil*; so that these serviles being cast away, there remain onely two radicals, to wit *shin* and *aleph*, [ *נש* ] which being looked upon in the Table, will shew the root to be *נשׁא* *nasba*, (see also the first rule) which is not used with *ו* *shin*, in *Kal*, but in *Hiph.*, the first radical being changed into *dagesh*, it is thus, *נשׁא* *hishshi*, (in stead of *נשׁא* *hinsbi*,) he deceived, he seduced; which is thus formed, (as all the Verbs which have *נ* for the third radical are formed in *Hiph.*) *נשׁא* *hishshi*, he deceived, in Fem: *נשׁא* *hishshiab*, she deceived; and in the second pers: *נשׁא* *hishsheta*, (thou hast deceived &c.) *hishshet*, *hishsheti*, in the plurall, *נשׁא* *hishshiu*, they have deceived, *נשׁא* *hishshatem*, (ye have deceived &c.) *hishsheten*, *נשׁא* *hishshenu*, We have deceived, &c.

*נשׁא* *shocheni*, inhabiting, or he who inhabiteth, or thou who dwellest, it is the Participle *Benoni* sing: masc: with *י*, redundant at the end, from the root *נשׁא* *shachan*, he inhabited, or dwelt, in *Benoni*, *נשׁא* *shochen*, and with *י*, superfluous or redundant, *נשׁא* *shacheni*, inhabiting, or he who inhabiteth, &c.

*נשׁא* *bechagve*, in the clefts, *נ* *be*, in, *נשׁא* *chagve*, clefts, or rents, is the pl: masc: contracted, for *נשׁא* *chagavim*, which is neither used in the singular number, nor the root *נשׁא* *chagah*.



סֶלֶג *selang*, A rock, a primitive Noun masc:  
in pl: סֶלֶגִּים *selagnim*, Rocks.

מָרוֹם *marom*, high, highly lifted up, high,  
or highnesse, &c. A Noun masc: from the root  
רוּם *rum*, he was high, or highly lifted up, &c.

שִׁבְרוֹ *shibro*, his dwelling, or habitation,  
properly, his *to dwell*; for it is the Infinitive,  
or Indefinite tense, from the root יָשַׁב *yashab*,  
He dwelt, he inhabited, he remained, &c.  
Where is to be noted, that often, those Verbs  
which have י, for their first radicall, they do  
cast it away frequently, in the Imperative, and  
Infinitive, as יָשַׁב *yashab*, he dwelt in the Im-  
perative, it is יָשֵׁב *yashab*, dwell thou, or sit thou,  
&c. י, being cast away, so in the Infin: it is  
יָשֵׁב *yashab*, to dwell, where the servile ו, is  
put to, at the end, to compensate י radicall cast  
away, in the beginning, which with יו, the affixe  
of the third pers: sing: masc: is שִׁבְרוֹ *shibro*,  
his dwelling, of his habitation; or his *to dwell*  
&c. Note also, that all the Verbes beginning  
with י, for the first radicall, do thus cast a-  
way י, in the Imperative and Infinitive, as  
נִגַּשׁ *nagash*, he approached in Imper: נִגַּשׁ *nagash*,  
or נִגַּשׁ *nagash*, approach thou, or come thou nigh,  
and so in the Infin: נִגַּשׁ *nagash* (י being cast a-  
way before, and ו, put to at the end in stead  
of י, as before in stead of י) to approach or  
come nigh, see in the Table the letters [ יו ]  
and [ נִגַּשׁ ] and the first rule, for finding the

roots. The Hebrew manner of expression is here to be noted also, to wit, מְרֹם־שִׁבּוֹ *merom-shibbo*, high, (or highnesse,) his dwelling, that is, his dwelling is on high; or whose habitation is high.

עֹמֵר *omer*, saying, or who saith; it is the Participle *Benoni*, from עָמַר *amar*, he said.

לִבִּי *belibbo*, in his heart, לִי *li*, לִבִּי *libbo*, his heart, see it before in לִבְּךָ *libbecha*.

מִי *mi*, Who? it is an interrogative Particle; Who? &c.

יְרִידָנִי *joridani*, (Who) shall cause me to descend, or to come down; that is (who) shall bring me down, מִי *mi*, at the end, is the affixe of the first pers. sing: me, יְרִיד *jorid*, he shall cause to descend, he shall bring down, is the third person singular Fut: *Hiph*: from the root יָרַד *jarad*, he descended. Where note, that the Verbes which have, for their first radical, י *jod*, in *Hiph*: they do change that י, into י, the long O, thus יָרַד *jarad*, he descended, in *Hiph*: יְרִיד *jorid*, he caused to descend, that is he did bring down; so in Future *Hiph*: יְרִיד *jorid*, he shall bring down, which is thus formed; יְרִיד *jorid*, יִרִיד *irid*, יִרִיד *irid*, יִרִיד *irid*, יִרִיד *irid* &c. So יָרַשׁ *jarash*, he possessed, in *Hiph*: יְרִישׁ *erish*, he made to possess, &c.

אֶרֶץ *Aretz*, the earth; a Noun primitive, of which the root is incertain.

*Vers.*

Vers. IV.

**אִם** *im*, if, although, &c. a Particle of supposition.

**תִּגְבִּיחַ** *tagbiab*, Thou shalt exalt thy self; it is fut: *Hiph*: second person sing: masc: from the root **גָּבַח** *gabab*, he was high, he was lifted up; in *Hiph*: **תִּגְבִּיחַ** *bigbiab*, he lifted up, or he exalted himself; and in fut: *Hiph*: **יִגְבִּיחַ** *jagbiab*, (he shall exalt himself, &c.) *tagbiab*, *tagbiab*, (**תִּגְבִּיחַ**) *tagbibi*; **אֶגְבִּיחַ** *agbiab*, I will exalt my self &c.

**נֶשֶׁר** *cannesher*, or *kannesher*, as an Eagle, **כֹּפֶה** *caph*, before a word, is the note of similitude as, or like as, &c. **נֶשֶׁר** *nesher*, an Eagle, pl: **נְשָׁרִים** *nesbarim*, Eagles, some do make the root **שָׁר** *shur*, he beheld, because that bird is said to look stedfastly and streight upon the sun.

**וְעַיִן** *veim*, and if, or and although: **וְ** *van*, before a word, is, And, see **אִם** *im*, if, before in *tagbiab*.

**בֵּין** *ben*, between, or amongst, &c.

**כּוֹכָבִים** *kochabim*, the Starres, it is a Noun pl: masc: from singul: **כּוֹכָב** *kochab*, a Starre, there is no proper root to it in use.

**שִׁבִּיתִי** *shim*, put thou, or to put, and place, that is, though thou shouldest put, or place, &c. it may be either the Imper: sing: (put, or place thou) or the Infin: (to put or place) *Hiphal*; from the root **שָׁבַע** *sham*, he put, or he placed, in *Hiphal* **שִׁבִּיתִי** *beshim*, (being changed

changed into <sup>1</sup>, for all Verbs having <sup>1</sup>, for their second radical, do so) he placed, or appointed, he set or put, and in Imper: and Infin: *Hiph:* בָּשִׁים *baschim*, or, בָּ before being cast away, (as here) בָּשִׁים *shim*, to put, and place; or put and place thou &c. see the letters [בָּשִׁ] in the Table, and the second rule for the roots. כִּנְעָה *kinnecha*, thy nest, כָּ *cha*, in the end, is thy, the letters [כָּ] looked upon in the Table, will shew the root to be, כָּנָן *kanan*, which is not used in *Kal*, but in *Riel*, כִּנְעָה *kinnech*; he builded a nest, hence the Noun m: כִּנְיָהּ *kinah* a nest; which with affixes is thus, כִּנְיָהּ *kinah*, his nest, and כִּנְעָה *kinnecha*, thy nest &c. see also the fourth rule for finding the roots.

מִשָּׁם *missham*, from there, or from thence, &c. מִמֶּנּוּ *mem*, put before a word, doth often signify, from, שָׁם *sham*, is a locall Particle, there, in that place, thence &c.

וְיֵרֵד *oridecha*, I will cause thee to descend, that is, I will bring thee down, כָּ *cha*, in the end is thy, וְיֵרֵד *orid*, I will bring down, is first pers: singular, Fut: *Hiph:* from יָרַד *iarad* he descended, see the formation above in וְיֵרֵד *orideni*, ver. 3.

וְיֵרֵד וְיֵרֵד *neum Jehovah*, saith the Lord; or the word of the Lord: a most frequent expression, in the prophecies. וְיֵרֵד *Jehovah*, The Lord, see it before, ver. 1. וְיֵרֵד *neum*, a word, it is a Noun taken from the root נָאָם *naam*, he said, he spoke.

Vers.

Vers. V.

ON im, if, see it before vers. 4.

גנבים *gannabim*, Theeves, a Noun pl: m: from sing: גנב *gannab*, a thief, which is from the root גנב *ganab*, he stole, or he took away by theft.

באו *baü*, they did come, it is the third pers: pl: of the Preter: *Kal*, the second radicall ב, being deficient, from the root בא *bo*, he did come, and contracted, (י being left out) בא, he did come; which is thus formed, באב, באב, *ba, baab*, באב *bara*, באב *bat*, באב *bari*, I have come, &c. pl: באו *baü*, באנו *basem*, *baieu*, באנו *bann*, We have come &c. see the letters [בא] in the Table, and the second rule.

לך *lecha*, To the. לך *le*, to; and לך *cha*, the, and both together, לך *lecha*, To the.

שודדים *shodede*, destroyers, wasters, robbers; or these who destroy, wast, and spoyle, &c. it is pl: m: contracted, for שודדים *shodedim*, from sing: שוד *shod* or שוד *shoded*, a destroyer, a robber, he who destroyeth, which is the Partier: *Benoni*, from שוד *shodad*, he wasted and destroyed.

לילה *lailah*, or *lajelab*, the night, or of the night, &c. the root not certain.

אך *ach*, How? a Particle of interrogation.

נידמת *nidmeta*, thou art cut off; properly, thou art made silent, thou art altogether silenced, as it were; and put to utter silence, being cut off and destroyed: it is Pret: Naph: a pers: sing:

fing: mafc: from the root דָּמַח *damah*, he was fi-  
 lent, hence he was quiet, he did leave off, he  
 ceafed. In Niph: נִדְמַח *nidmah*, he was cut off,  
 and fo put to utter filence, as it were: which is  
 thus declined, נִדְמַח *nidmah*, נִדְמַחַה *nidmetah*,  
 2 perf: נִדְמַחְתָּ *nidmetah*, and femin: נִדְמַחְתִּי *nid-  
 met, nidmeti, &c.* where is to be noted, that Verbs  
 having their 3<sup>d</sup> radicall ה, in the firft & 2<sup>d</sup> perf:  
 of the Pret: tenfe, they change ה, into ך, as נִדְמַח  
*nidmah*, he was cut off, in the firft perf: נִדְמַחְתִּי  
*nidmeti*, I am cut off, and in the fecond perf:  
*nidmetah*, &c. as before, fo in pl: נִדְמַחוּ *nidmu*,  
 they are cut off, fecond perf: נִדְמַחְתֶּם *nidmetem*,  
 ye are cut off, *nidmeten*, נִדְמַחְנוּ *nidmenn*, We  
 are cut off, &c. fee in the Table the letters [דָּמַח]  
 and the third rule, for finding the roots.

יִגְנוּ בָּהֶן הֲלוֹ הִגְנוּ *halo jignebu*, Would they not  
 have ftolen? הָּ *ha*, is the note of interrogation;  
 אֵל or אֵלָּה *lo*, the negative Particle, Not; יִגְנוּ  
*jignebu*, they fhall ftal, or they will ftal; or  
 as here it is interrogative, would they (not) have  
 ftolen, &c. it is Fut: *Kal* third perf: pl: from  
 the root יָגַב *ganab*, 'he ftole, he did ftal; in  
 Fut: יִגְנוּ *jignob, jignob; jignob. jignobi*, יִגְנוּ  
*egnob*, in pl: *jignebu, jignobenah, jignebu, jign-  
 obenah, jignob, &c.* as in יִפְקֹד *ipphod*, he  
 fhall vifce; &c.

דָּוָם דָּוָם *dojam*, their fufficiency, that which was  
 fufficient for them; that is, (would they not  
 have ftolen) till they had enough? &c. דָּוָם *am*,

in the end, noteth the Pronoun of the third pers: pl: them, or theirs, &c. **דַּי** *dai*, is a Noun masc: signifying, sufficiency, sufficient, enough, &c. with affixes, it is thus, **דַּיְךָ** *dajecha*, thy sufficiency, and **דַּיָּם** *dajam*, their sufficiency, or that which is enough for them &c.

**בִּצְרִים** *barzerim*, grape-gatherers; or those who gather grapes, it is pl: masc: from singul: **בִּצְר** or **בִּצְרָר** *botzar*, a grape-gatherer, or one who gathers grapes; which is the Partic: *Be-*  
*nan*, from **בִּצַּר** *batzar*, he gathered grapes.

**בָּנִים** *ban lach*, they come to thee, see **בָּנִי** *ban*, above, after **גָּנַבְנִים** *gannabim*, **לָךְ** *lach*, is put for **לָךְ** *lecha*, to thee, see it also, after **בָּנִי** *ban*.

**הֲלוֹ יִשְׁלֹּחַ** *halo jashiru*; would they not leave, see **הֲלוֹ** *halo*, above. **יִשְׁלֹּחַ** *jashiru*, they shall leave; it is Fut: *Hiph:* third person pl: from the root **שָׁחַ** *shaar*, he was left remaining; in *Hiph:* **יִשְׁלַח** *hislar*, he left remaining, and in Fut: *Hip:* it is **יִשְׁלַח** *jashir*; (he shall leave &c.) *tashir*, *tashir*, *tashiri*, **אֲשִׁיר** *ashir*, I will leave, &c.

**גִּלְגָּלִים** *gualat*, grapes, or gleanings, grape-gleanings, a Noun pl; fem: (the singular is not used) from the root **גָּלַל** *gualal*, he did work.

*Perf. VI.*

**עֲבָה** *ech*, How? see it above.

**נִדְבָשׁוּ** *nachpeshu*, they are searched out, it is Pret: *Niph:* third person plurall from the root

root **שפח** *chaphash*, he searched out; in *Niphs*:  
**שפחו** *nechpash*, (he was searched out) *nechpashah*,  
*nechpashita*, *nechpashu*, &c. as *niphkad*.  
**שפחו** *gnesan* or *Esan*, that is, all they of *Esa*,  
 or all the things of *Esa*.

**נבטו** *nibgnu*, they are sought out; it is *Preter*:  
*Niphs*: third person plural, **נבטו**, is the mark  
 of *Niphs*: 1 in the end, noteth the plural number,  
 so that there are but two radicals left; to wit  
 [בט] which being found in the Table they do  
 shew the root to be **נבט** *bagnah*, he sought  
 out. see also the 3<sup>d</sup> rule for the roots.

**מאצפניו** *marpunaiu*, his hidden things, the  
 root is **צפן** *tzaphan*, he hid, hence is the  
 Noun pl: masc: **מאצפנים** or **מאצפונים** *marpunim*  
 and in the contracted forme **מאצפניו** *marpunne*,  
 hidden things, which with affixe of the third  
 person singular masc: 1 is thus, **מאצפניו** *marpun-*  
*aiu*, his hidden things.

## Vers. VII.

**ו** *gnad*, to, unto, even to, &c. untill, even  
 untill, &c. a Particle noting either the duration  
 and continuance of time, as yet, untill as yet, so  
 long as &c. or the extension of place, as here,  
 even to the border, &c.

**גבול** *bagbul*, the border; **ה** *ba*, in the be-  
 ginning, is a demonstrative Particle, the, or that  
 &c. **גבול** *gebuh*, a border, a Noun masc: from  
 the root **גבול** *gabul*, he set or appointed bounds  
 and borders; he bounded, or bordered, &c.

**שדך**



שִׁלְלַחְךָ *shillechucha*, they have brought thee, properly, they have sent thee; *ךָ cha*, in the end, noteth the Pronoun of the second person thee, שִׁלְלַחְךָ *shillechu*, is the third person plurall Pret: *Piel*, ( for *dagesh* in the second radicall, ל *lamad*, noteth the Conjugation *Piel* ) from the root שִׁלַּח *shalach*, he sent; in *Piel* שִׁלַּחְךָ *shilleach*, or שִׁלַּחְךָ *shillach*, (he sent away; he cast out, &c. ) *shillechab*, *shillachta*, *shillachst*, &c. plurall *shillechu*, *shillachtem*, *shillachten*; &c.

כָּל *kol*, or *col*, all; a collective Particle, from the root כָּלַל *calal*, he perfected.

אָנְשֵׁי *anshe*, the men, it is pl: masc: contracted, for, אָנְשֵׁי *anashim*, from the sing: אִישׁ *enosh*, man, properly, mortall man; or man subject to many miseries, calamities, and diseases, &c. for it is from the root אָנַשׁ *anash*, he was desperately sick.

בְּרִיתְךָ *beritecha*, thy covenant, or thy confederacy, *ךָ cha*, in the end, is thy, בְּרִית *berit*, a covenant, confederacy, or paction, from the root בָּרַח *barab*, he chose, he did chuse, because in all pactions and covenants, there are chosen first the persons between whom, and secondly the conditions upon which, covenants and pactions are made.

הִשְׁבִּיחְךָ *bishbiucha*, they have deceived thee, see it above *ver. 3.* in הִשְׁבִּיחְךָ *bishbischa*.

יָכְלָה *jachela*, they have prevailed; or they have overcome, &c. it is Preter: *Kal*, third person

person plurall from the root יָכֹל *jachol*, he was strong and powerfull, he prevailed, &c. this Verbe is not pointed in the ordinary way, as other rootes are; for ordinarily there is the long A -, below the first radicall, and the short A -, below the second, as יָכַד *pakad*, except the third radicall be נ, or מ, for then there is the long A -, under both the first and second radicall, (as נָתַן *barah*, he created, and הִלֵּךְ *galah*, he revealed) but in this Verb, and some others as (as יָשַׁן *katon*, he was little) the short O, is between the second and third radicall; and it is declined thus, יָכֹל *jachol*, *jacholah*, יָכֹלְתָּ *jacholta*, *jacholt*, *jacholti*, *jacholhu*, *jacholtenu*, *jacholtenu*, *jacholnu*, &c.

לֵךְ *lecha*, to the, over the, against the &c. see it before.

אֲנִי *anse*, the men, see it above in this same verse.

שָׁלוֹם or שְׁלֹמֶךָ *shelomecha*, thy peace, or of thy peace; לֵךְ *cha*, in the end, is the second personall Noun, Thy. שְׁלֹמֶךָ *shalom*, and שְׁלֹמֶךָ *shalom*, peace, prosperity, safety, all kinde of happinesse, from the root שָׁלַם *shalam*, he was perfected, he was accomplished in perfection, and hence, he was in peace and quietnesse; for there is no perfection without that: and perfect peace, is perfect happinesse.

לֶחֶם *lachmecha*, thy bread, or of thy bread; where is to be repeated, again, the word אֲנִי *anse*,

*anſe*, the men, to make up the ſenſe thus, the men of thy bread; that is, the men who have eaten thy bread; *לֶחֶם*, *lechem*, a Noun maſc: bread; which with affixes is thus, *לֶחֶם* *lachmecha*, thy bread; and *לֶחֶמי* *lachmi*, my bread &c. the root is *לָחַם* *lacham*, he did feed, or eat.

*יָשִׁימוּ* *iaſhimu*, they have laid, or they have put; properly it is, they ſhall put; but often the Hebrews put the Future ſenſe, to ſignifie both the Preſent, and the Preterit ſenſe; It is the Fut: *Hiph:* third perſon pl: from the root *שָׁם* *ſhum*, he put or placed; ( ſee the formation of *Hiph:* in *שָׁם* *ſhim*, v. 4 ) in Fut: *Hiph:* *שָׁם* *iaſhim*, he ſhall put or place &c.

*מָצָה* *mazar*, a wound, a ſore, a bruife; ſo called, becauſe wounds and bruises are to be cured chiefly by preſſing out the ulcerating matter of them, for the root is, *מָצָה*, he preſſed, he preſſed out, &c. or he was preſſed; or ſuppreſſed &c.

*תַּחְתֶּיךָ* *tachtecha*, under thee, or below thee, *תַּחַת* *tachat*, under or below, in the inferior place; with the affixes, it taketh in, thus, *תַּחְתֵּינוּ* *tachtenu*, under us, and ſo *תַּחְתֶּיךָ* *tachtecha*, under thee &c.

*לֹא* *en*, Not, a negative Particle: *No*, not &c.

*רְבוּנָה* *rebunah*, underſtanding, a Heroan-  
tique Noun from the root *רָבַח* *ban*, he under-  
ſtood, and hence by putting to *ר*, before the  
radicals,

radicals, and ה, after them, is formed יָחַד *tebunah*, understanding. see the servile letters.

בּוֹ, in him; or in it, בֵּת in, יוֹ, him, or it, which being both put together, thus, בּוֹ, is, in him; or in it, male.

## Vers. VIII.

לֹא־יִהְיֶה *halo*, shall not? &c. see it v. 5.

בַּיּוֹם *bajom*, in the day; or in day, by day, &c. but here it is, in (that) day: בֵּא, in, יוֹם *jom*, a day, in pl: יָמִים *jamim*, days.

הֵנּוּ *hahu*, that; הֵן *hu*, or הֵנּוּ *habu* this, or that &c. a demonstrative Pronoun, in pl: הֵמָּה *hem* they, them: or these, &c.

יְהוָה *neum Jehovah*, sayeth the Lord, see it above, v. 4.

וְהָאֲבָדְתִּי *vehaabadri*, and I will destroy, it is first person sing: Pret: *Hiph*: from the root אָבָד *abad*, he perished, in *Hiph*: אֲבָדְתִּי *beebid*, he made, or he caused to perish, that is he destroyed: which is thus declined, *beebid*, *beebidah*, אֲבָדְתָּ *haabadra*, אֲבָדְתָּ *haabadri*, and *haabadri*, &c. but here is to be noted, that וָאֵן, put here before, is called *van* conversive, because it doth convert, or turn the Preterperfect tense, into the Future signification, for word by word, *vehaabadri*, is, and I have destroyed, but וָאֵן, put before not onely signifieth, and, but also turneth the Preter into the Future signification, thus, and I shall destroy: and so it is often; *van* put before the Preter tense,

tense, turneth its signification into the Future, and <sup>1</sup>, put before the Future, turneth it into the Preterit signification; as וַיִּשְׁכַּח *vajiphkad*, and he visited, for, and he shall visite, &c.

חֲכָמִים *chachamim*, wise men, a Noun pl: masc: from the sing: חָכָם *chacham*, a wise man which is from the root חָכַם *chacham* he was wise.

עֵדוּם *meedom*, from *edom*, <sup>1</sup> me, put before a word, signifieth from, &c. *Edom* is a proper name, from the root אָדָם *adam*, he was red.

וְחִבְנָה *utchnab*, and understanding, <sup>1</sup> U, is and. *Tebunab*, understanding see it before <sup>1</sup> 7.

מִן הַהָר *mebar*, from the mountain, <sup>1</sup> me, from *har*, a mountain, it is contracted for *harar*, or *herer*, a mountain; which is a Noun primitive.

Vers. IX.

וְנִחַשְׁתִּי *vechatten*, and they shall be dismayed, or, and they shall be terrified, <sup>1</sup> ve, in the beginning, is and, <sup>1</sup> U, in the end, noteth the plurall number; so that there are onely left two radicals, to wit [ *ח* *ט* ] which being found in the Table, will shew the root to be *חַטַּח* *chatat*, (by doubling the last letter left, according to the fourth rule for finding the roots) he was terrified; or greatly affrayed, (*dagesh* in *ח*, noteth the other radical *ט*, deficient) which is thus declined; *chatat*, *chattab*, contracted for *chattetab*, and in the 2<sup>d</sup> pers.

it taketh in ו, thus, חָתוּת *chattota*, חָתוּת *chattot*, חָתוּת *chattoti*, and in plurall, חָתוּ *chattu*, they were, or have been, affrayed (but in this word here in the text, ו, put before it, turneth it into the Future signification, as before, thus וְחָתוּ *vechattu*, and they shall be affrayed) *chattotem*, *chattoten*, חָתוּנוּ *chattounu*, we have been affrayed &c. and so ordinarily, are the Verbs which double the second radicall declined, as סָבַב *sabab*, (he compassed about) סָבְהָ *sibbah*, (contracted for סָבְבָה *sabebah*, she compassed about) סָבּוּת *sabbota*, *sabbot*, *sabboti*; in pl: סָבּוּ *sabbu*, (they compassed) *sabbotem*, *sabboten*, *sabbonu*; they, ye, (and) we compassed about &c.

גִּבּוֹרֵיךָ *gibborecha*, thy mighty men, גִּי *gi*, thy, *gibbore* is pl: masc: contracted for *gibborim*, from גִּבּוֹר *gibbor*, a mighty man, from the root גָּבַר *gabar*, he prevailed.

תֵּמַן *Teman*. *Teman*; a proper name.

לְמַגֵּן *lemagnan*, that, or for that, to the end that, &c. a causative Particle; from the root גָּנַב *gnanab*, he answered; for the word noteth a cause of any thing given by answer to this question, לָמָּה *lammah*, for what, or to what end, &c.

יִכָּרֵט *jikkaret*, he shall be cut off; or (that) he may be cut off; (for the Future tense, with the Hebrews, doth often note these moods which the Latines call Potentiall Optative, and Subjunctive) the word is Fur: Niph: third person singular

singular from the root כָּרַח *karat*, he cut off; in *Niph*: it is נִכְרַח *nichrat*, he was cut off, and in *Fut*: *Niph*: יִכְרַח *jikkaret*, or *jikkaret*, (instead of יִנְכְרַח *jinkaret*, as יִפְקַד *jippaked*, instead of יִנְפְקַד *jinpaked*, he shall be visited, see it) he shall be cut off; which is declined as *jippaked*, thus; *nikkaret*, *rikkaret*, *sikkaret*, *ti-kkareti*, נִכְרַח *ekkaret*, I shall be cut off &c.

אִישׁ *ish*, a man, a Noun masc: and primitive.

מֶהָר *mehar*, from the mountain, see it before, *vers*. 8.

מִקְטֹל *mikkatel*, by slaughter, מִי *mi*, put before a word, is with, from, or by, &c. קָטַל *ketel*, or קָטַל *katel*, slaughter, a Noun masc: from קָטַל *katal*, he killed. Note, that ordinarily when these letters כָּטַל *bachlam*, are put before words, the first letter following them, have *dashest* put it into: as מִקְטֹל *mikkatel*, here, for מִקְטֹל *mikatel*.

*vers*. X.

מַחֲמָא *mechamas*, for the violence, or because of the violence, &c. מֵ *me*, put before, notes the cause, for, or because, &c. חָמָא *chamas*, violence, injury, &c. from the root חָמָא *chamas*, he used violence, he wronged &c.

אֶחֱיָ *achicha*, of thy brother, that is against thy brother; אֶחָ *cha*, thy, אֶחָ *ach*, or אֶחָ *achi*, a brother; a kinsman, &c.

יַעֲקֹב *yaqacob*, *Jacob*, from the root יָקַח *gnakab*, he supplanted.

תַּכַּסְתָּךְ *techassecha*, it (to wit, shame) shall cover thee: תַּכַּס, in the beginning is one of the letters *ethan*; noting here, the third person singular Fem: of the Future tense: תַּכַּס, in the end, is thee, so that there are only two radicals left, [ כס ] which in the Table sheweth the root to be תַּכַּס *casah*, (ת the third radical being put to at the end, by the third rule for the root) he covered, in *Piel* תַּכַּסְתָּ *kissab*, the same, he covered close; he hid secretly, and in Future *Piel*; תַּכַּסְתָּ *jechasseh*, (he shall cover &c.) *techasseh*, &c. or contracted thus (ת the third radical being cast away,) תַּכַּס *jechas* תַּכַּסְתָּ *techas*; *techas*, *techasi*, *echas* &c. and so with affixes: תַּכַּסְתָּ thee, in the third pers: singular them: תַּכַּסְתָּ *techassecha*, she, or it, Fem: shall cover thee.

תַּכַּסְתָּ *busbab*, shame, a Noun Fem: sing: from תַּכַּס *bash*, he was ashamed.

וְנִכְרַתָּ *venichratta*, and thou shalt be cut off; , *van*, and, in the beginning, here is converseive; for it is the Prer: Niph: second person singular m: from נִכְרַת *carat*, he cut off, in Niph: נִכְרַת *nichrat*, *nichretah*, *nichratta* &c.

לְעוֹלָם *legulam*, for ever, לְ, to, unto, from &c. עוֹלָם *gulam*, ever; properly a long time, hidden from us; from the root עָלַם *galem*, he hid; and hence it doth often signify, eternity, evermore &c. for eternity is altogether hidden from us; the vastness of it, being far without and beyond the utmost reach of our deepest apprehensions.

*Vers.*



Vers. XI.

בְּיָמָיו *bejam* in the day, see it above, v. 8.

תָּעַמְדָּה *guamadche*, thee to stand, or thy standing, that is; (in the day) that thou stoodest, or when thou didst stand : תָּעַמְדָּה, in the end, is the Pronoun of the second person singular, thee, or thy &c. עָמַד or עָמַד *guamad*, to stand is the Infinitive *Kal*, from the root עָמַד *guamad*, he stood. Note here, that this shortest *O* ·, is sometimes written without the two points thus ·, and so it differeth nothing in figure, from the long *A* ·, but rather then that beginners should be troubled with the niceties about that point; by rules to discern the long *A* ·, from the short *O* ·, and the short *O* ·, from the shortest *O* ·, &c. I do think it a lesse inconvenience, to leave them to their own freedom, to pronounce always ·, with the two points, *O*, not regarding the difference between the short *O*, and the shortest *O* of all, and when they see ·, without the points, to pronounce it as *A*; (except it be without an accent before a quiescent *Shevah*) only marking this one word תָּעַמְדָּה *kol*, all, because of its frequent occurrence, which must always be read *col*; not *cal*; because the proper point of it, is the short *O*, thus, תָּעַמְדָּה *kol*, all.

מִנְנֶגֶד *minneged*, from before, or from over against; that is, the other side, מִן *mi*, from, נֶגֶד *neged*, before, over against, &c.

בְּיָמָיו *bejam*, in the day, יָבוֹא *be in*; וְיָמָיו *jam*,

the day, see it before.

שָׁבוֹר *shebor*, to carry captive, or to lead away captive, that is, (in the day that they, strangers) did lead away captive; it is, the Infinitive: *Kal*, from the root שָׁבַח *shabab*, he did lead captive, or he did take away captive. Note here, that usually, the Verbes ending in ו, do forme the Infinitive in וּ or, as שָׁבַח *shabab*, he did lead captive, in Infinitive: שָׁבוֹר *shebor*, to lead captive, the letters [ ש ב ] in the Table, will shew the root שָׁבַח *shabab*.

זָרִים *zarim*, strangers, יִם *im*, noteth the plurall number masc: the letters [ ז ר ] left remaining, shew the root to be זָר *zar*: (according to the second rule) he was estranged; or he was alienated; and hence is the Noun masc: זָר *zar*, a stranger, and pl: זָרִים *zarim*, strangers.

חֵילוֹ *cheilo*, his forces, his armies, or his substance <sup>1</sup> O, in the end of a word, noteth the personall Noun of the third person sing: masc: him, or his, &c. חַיִּל *chajil*, or חֵיל *cheil*, is a Noun masc: signifying, strength, riches, forces, an army, a battel, a fortresse; or any thing importing strength and power &c.

זָכָרִים *venochrim*, and foreigners; or strangers: plurall masc: from sing: זָכָר *nochri*, a stranger, from the root, not used in *Kal*, זָכַר *nachar*, but in *Piel* נִכַּר *nikker*, he knew, he acknowledged &c. also he estranged himself.

וַיָּבֹאוּ *ban*, they did come; (see it before v. 3.)  
or they entred, and came in &c.

וַיִּשְׁאֲרוּ *shagnarav*, his ports, or his gates, *v*, is  
left out; for וַיִּשְׁאֲרוּ *shagnarav*, his gates, which  
is pl: masc: contracted, with affixe *v*, *vav*,  
his; from sing: שַׁגְנָר *shagnar*, a port, a gate;  
in pl: שַׁגְנָרִים *shagnarim*, and contracted: שַׁגְנָרֵי  
*shegnare*, portes, or gates; and with affixe of  
the third pers: masc: *v*, his, *shagnarav*, or  
*shagnarav*, his gates, as above.

וַיַּעֲלֶה *vegnal* *Jerushalam*, and upon  
*Jerusalem*, וַיַּעֲלֶה *gnal*, over, or upon, from the  
root וַיַּעֲלֶה *gnalah*, he ascended, *Jerushalam*,  
*Jerusalem*.

וַיַּדְדוּ *jaddu*, they shall cast, or they did cast;  
it is contracted for וַיַּדְדוּ *jejaddu*, they shall  
cast, which is Fut *Piel* the third pers: pl: the  
third radicall ד, being deficient from the root  
וַיַּדְדוּ *jadah*, and in *Piel*, וַיַּדְדוּ *jiddah*, he cast,  
or he cast forth; in Fut: *Piel* וַיַּדְדוּ *jejaddeh*,  
he shall cast, and in pl: *jejaddu*, and contracted  
*jaddu*, as above: thus the word, as it is thus  
pointed, is resolved, but if I were reading the word  
in a book without the points, I would simply  
read it thus וַיַּדְדוּ *jadu*, they did cast; in the third  
person plurall of the Preter *Kal*. Always, the  
letters [ד] or [ך] alone, being left radical  
in the Table; sheweth the root to be וַיַּדְדוּ *jadah*  
according the third and fift rule for finding the  
roots,

גורל *goral*, a lot; a Noun masc: without a certain root.

גמ אטב *gam attab*, also thou; or even thou. גמ *gam*, also: אטב *attab*, thou.

כעחד *keachad*, as one; כ, *capb* before a word, is the note of similitude, as, or like as, עחד *echad*, or אחד *achad*; is one, or the first &c.

מם *mehem*, of them, ׀ *me*, of, or amongst: הם *hem*, them.

## Vers. XII.

לא *veal*, and not; or do not, &c. אל *al*, not, is a negative and dissuasive Particle.

תראה *tere*, thou shalt see; or thou shalt look upon, and behold; but here, with the negative Particle אל *al*, it must be thus rendred, do thou not behold, for the Future many times hath the force of the Latines Imperative and Optative; or thou shouldest not have looked upon, nor beheld &c. For the Future also expresses often the Latines Subjunctive, and all their Preterit tenses: the word is contracted for תראה *tere*, thou shalt see &c. which is the second pers: sing: Future *Kal*, from the root, ראה *raah*, he did see; he beheld &c. in Fut: *Kal*, תראה *tere*, he shall see &c. and in second person, תראה *tere*, and contracted תראה *tere*, thou shalt see, the third radical ר, being cast away. see the letters [ר] in the Table, and the second rule for the roots.

אחיה ביום אחיה *bejom achicha*, in the day of thy brother. see them both before.

נכרו *nochro*, his estrangement; (in the day of) his estrangement; that is, when he did become a stranger; נכר *nocher*, a Noun masc: estrangement, a alienation, &c. but with the affixe י O, his, it is thus נכרו *nochro*, his estrangement, or his becoming strange &c. the root is נכר *nachar*, in *Piel* נכר *nikkar*, he became strange, or he estranged himself.

ואל תשמח *veal tismach*, and do not rejoyce: or thou shouldest not have rejoyced; for as is said, the Future often expresseth the Imperative and the Subjunctive Moods; and the Preterimperfect, Preterpluperfect tenses, the root is שמח *shamach*, he rejoyced; in Future ישמח *jismach*, he shall rejoyce, *tismach*, thou shalt, or thou shouldest rejoyce, &c.

לבני *libne*, to the sons, or over the children (יהודה *jehudah*, of Judah) ל, *lamed* in the beginning before a word, is to, or over, &c. בני *bene*, is pl: masc: contracted for בנים *banim*, sons, or children, from the singular בן *ben*, a son; where there are but two radicals left, to wit [בנ] which in the Table sheweth the root to be בנה *banah*, (according to the second rule for the roots) he builded; because sons and children, are as it were, the building of the family; or because the parents, do as it were build their family by their children.

בְּיוֹם אָבָדָם *bejom obdam*, in the day of their destruction, אָם, *am*, in the end is their or them, the root is אָבַד *abad*, he perished, in the Infin: *Kal*, it is אָבֹד or אָבֹד, to perish, but with affixe, אָם, *am*, them; it is thus אָבָדָם *obdam*; them to perish, or them perishing; or their destruction; for the Infinitive is often put for a Noun of its own signification.

וְאַל תִּגְדֹּל *veal tagdel*, and do not magnifie, or thou shouldest not have magnified, (thy mouth, that is, to have spoken proudly &c.) or thou shalt not magnifie: תִּגְדֹּל *tagdel*, is put for תִּגְדִּיל *tagdil*, thou shalt magnifie, Fut: *Hiph*: second person sing: masc: from the root גָּדַל *gadal*, he was great: in *Hiph*: הִגְדִּיל *higdil*, he made great, that is he magnified, and in Future *Hiph*: יִגְדִּיל *jagdil*, or יִגְדֹּל *jagdel*, (he shall magnifie) so *tagdil*, or *tagdel*, &c. and in first person singular אֶגְדִּיל *agdil*, or *agdel*, I will magnifie &c.

פִּי *picba*, thy mouth. חֵי *cha*, thy, and פֶּה *peh*, or פִּי *pi*, the mouth.

בְּיוֹם צָרָה *bejom szarah*, in the day of distresse: צָרָה *szarah*, distresse, a Noun Fem: from the root צָוַר *szur*, he oppressed, he straightned.

Vers. XIII.

אַל תָּבוֹא *al tabo*, thou shalt not come, or thou shouldest not have come in, or entred &c. תָּבוֹא *tabo*, thou shalt enter, or come in; is the Fut: *Kal*, second person singular masc: from the  
root

root **באב** *bo*, he did come, in Fut: **באב** *jabo*, (he shall come, and so) *tabo, tabo, taboi*, **באב** *abo*, I will enter &c.

**בשגנר** *besbagnar gnammi*, into the port, or gate, of my people : **ב** *be*, in **שגנר** *sbagnar*, a port or gate, from the root **שגנר** *sbagnar*, he esteemed, or he did put an estimate and account upon things, and hence **שגנר** *sbagnar*, a port or gate, because of old judgement, and publique estimation of things was given out, in the ports or gates of the city.

**גנאם** *gnam*, a people, properly a multitude of men covering a land, as it were, for it is from the root **גנאם** *gnamam* he covered; with affixes it is thus **גנאם** *gnammo*, his people, **גנאם** *gnammi*, my people and so **גנאם** *gnammetha* thy people : *dagesb* being put in **ממ** *mem*, to compensate the other radical **ממ** *mem*, cast away; for, as is said, the root is **גנאם** *gnamam*, he covered, because by a multitude of people the earth is covered, as it were, and the land overlaid with the inhabitants thereof.

**ביום** *bejom edam* in the day of their destruction. see *bejom* : in the eleventh verse. **ביום** *edam*, their destruction, or their clamity. **אם** *am* in the end, is the affixe them : and **עד** *ed*, properly signifieth a vapour, or a moist exhalation, and hence it signifieth destruction, or calamity, which doth ascend like a mist or a moist vapour covering men in afflictions : and hence a day

day of calamity, is called a cloudy day, with affixes, it is עָדִי *edi*, my calamity; and עָדוֹ *edo*, his calamity &c.

וְאַל תִּרְאֶה *veal tere*, and thou shalt not see, or thou shouldest not have looked; תִּרְאֶה *tore*, thou shalt look, or thou shalt see, it is the second person sing: Future *Kal*, contracted for תִּרְאֶה *tireh*, ה, the third radical being deficient; from the root רָאָה *raah*, he saw, he looked, he beheld: in Fut: יִרְאֶה *jireh*, he shall see, and תִּרְאֶה *tireh*, thou shalt see &c. and contracted יֵרֶה *jere*, תֵּרֶה *tere*, תֵּרֵי *terei*, אֵרֶה *ere*, I shall see it &c. see it before v. 12.

אַתָּה גַּם אַתָּה *gam atah*, also thou, or even thou &c. see it v. 11.

בְּרָעוֹ *beragnato*, in his evill; or on his affliction; בֵּי *be*, in: רָעָיו *ragnato*, his evill; his affliction: יוֹ, in the end is the affixe of the third person singular him, his &c. רָעָה *ragnah*, or רָעַת *ragnat*, evill, affliction, a Noun Feminine, in the masc: רָעָה *rang*, evill; from the root רָעָה *ruang*, he was evill.

בְּיוֹם אֵדוֹ *bejom edo*, in the day of his calamity. see *bejom edam* before.

וְאַל תִּשְׁלַחְנָהּ *veal tishlachnah*, and ye shall not send; or ye should not have sent, that is, ye should not have put or laid, (to wit, your hands, as probably the words must be supplied) &c. *tishlachnah*, is the second person pl: Fem: of the Future *Kal*, from the root שָׁלַח *shalach* he



he sent; he put &c. in Fut: **יִשְׁלַח** *jisblach*, he shall send, and so *tisblach*, *tishlech*, *asblach*, in the pl: *jisblechu*, *tisblachnah*, *tisblechu*, *tisblachnah* *nisblach* &c.

**בְּחֵילוֹ** *Becheilo*, upon his substance, **בְּ** *be*, in, upon, &c. **חֵילוֹ** *cheilo*, his riches, or goods and substance &c. see it v. II. *bejam eido*, in the day of his calamity. see it before.

Vers. XIV.

**וְאַל תִּטַּמֵּן** *veal tagnamod*, and thou shalt not stand, or and thou shouldest not have stood, it is Fut: *Kal*, second person sing: from the root **נָמַן** *gnamad*, he stood in Fut: **יִטַּמֵּן** *jagnamod* (he shall stand) *tagnamod*, &c.

**עַל הַפֶּרֶק** *gal happerek*, upon the crosse way; **עַל** *gal*, upon, over, above &c. from **עָלָה** *galah* he ascended: **פֶּרֶק** *perek*, is properly a breach, a rent, a tearing asunder; and hence a crosse way, or a place where two or more ways meet, and crosse one another; because such a place is the breaking through of each of these ways, from the root **פָּרַק** *parak*, he divided, broke, or tore asunder. **הֵן** *ha*, put before is a note of demonstration, the &c.

**לְהַחֲרִית** *lehachrit*, to cut off; it is Infinitive: from the root **כָּרַח** *carah*, he cut off, in *Hiph*: **הִחֲרִית** *hicrit*; and in Infinitive: **הַחֲרִית** *hacrit*, to cut off, **לְ** *lamed*, put before is one of the letters **בְּלִי** *Basblam*, usually put before the Infinitive.

פליטיו *et pelitav*, his people escaping, or those who did escape, פליט *palit*, a Noun m: he who escapeth, or one who escapeth; in pl: masc: פליטים *pelitim*, and contracted, פליטיו *pelite*, those who doe escape; and with affixe ו *vau*, his; it is thus פליטיו *pelitav*, his escapers, as it were, or those of his, who did escape; from the root פלט *palat*, he escaped, את *et*, or *eth*, before the word, signifieth nothing, but no-teth usually the Accusative case.

ואל תסגר *veal tasger*, and thou shalt not deliver, or render, and shut up, or thou shouldest not have delivered up, or shut up &c. it is Fut: Hiph: second person sing: masc: for תסגר *tasgir*, *jod*, being left out, from the root סגר *sagar*, in Hiph: תסגר *hisgir*, he shut, or closed up, &c. in Fut: Hiph: יסגר *jasgir*, or י. *er*, *jasger*, he shall shut up; so *tasgir* or *tasger*, &c. thou shalt shut up, &c.

שרידיו *seridav*, those of him, or his who did remain, his remnants as it were, שריד *sarid* he who is left, one who is left, that which is left, a remnant; in pl: masc: שרידים *seridim*, and contracted שרידי *seride*, those who remain; and with affixe, ו *vau*, his, שרידיו *seridav*; those of his who remained, &c. the root is שרד *sharad*, he was left remaining.

ביום צרה *bejom tzarah*, in the day of distress. see it before. v. 13.

כי, for, because &c. a causative Particle

קרוב *karob*, neer, nigh at hand &c. a Noun masc: from the root קרב *karab*, he approached or came nigh; he was neer, or nigh at hand &c.

יהוה יום *jom Jehovah*, the day of the Lord, על כל הגוים *gnal kol baggojim*, upon all the nations, all these words have severall times occurred before.

כאשר *kaasher*, as, like as, even as, &c. properly, as which, or as that which, for כ *caph*, put before a word, is the note of similitude, as, or like as, &c. and אשר *asher*, is the relative personall Noun, who, what, or which, &c. and when they are put together, thus כאשר *kaasher* the word noteth a perfect similitude or likenesse, as it were, as that which, or according to that which &c.

עשית *gnasita*, thou hast done; it is the second person sing: masc: of the Preterit tense, (which ת *ta*, in the end noteth) from the root עשה *gnasah*, he did, or he hath done &c. but here is to be noted how the Verbs ending in ה *he*, do forme the Preterit tense, to wit, by taking, in י *jod*, or changing ה *he*, into י *jod*, before the servile terminations of the first and second persons both singular and plurall of the Preterit tense thus: גלה *galah*, he revealed, גלתה *galetah*, she revealed, but in the second and first persons י *jod*, is taken in before ת *ta*, and י *jod*, thus גלית *galita*, thou hast revealed, גלית *galit*; thou hast revealed Fem: and in first person

person  $\text{גָּלִיתִי}$  *galiti*, I have revealed: so in pl:  $\text{גָּלִי}$  *galu*, they have revealed,  $\text{גָּלִיתֶם}$  *galitem*,  $\text{גָּלִיתִם}$  *galitem*, and  $\text{גָּלִינוּ}$  *galinu*, we have revealed &c. so this Verb  $\text{גָּשַׁף}$  *gnasab*, *gnaseta*, *gnasita* *gnasit*, *gnasiti* in pl:  $\text{גָּשַׁפּוּ}$  *gnasfu*,  $\text{גָּשַׁפְתֶּם}$  *gnasitem*, *gnasiten*, *gnasinnu*, we have done &c.

$\text{יִגְשַׁפּוּ}$  *jegnashesh* it shall be done; it is the third person singular Fut: of *Niphal*: from the root  $\text{גָּשַׁף}$  *gnasab*, he hath done in *Niph*:  $\text{נִגְשַׁף}$  *nagnasab*, it was done: which is formed as before:  $\text{נ}$  being changed into  $\text{נִ}$ , thus *nagnaseta*, *nagnasita*, *nagnasit*, *nagnasiti*, in pl:  $\text{נִגְשַׁפּוּ}$  *nagnasfu*, they are done,  $\text{נִגְשַׁפְתֶּם}$  *nagnasitem*, *nagnasiten*, *nagnasinnu* &c. but in the Future *Niphal*;  $\text{נ}$  *nun*, the mark of *Niphal*, is cast away, neither is it changed into *dagesh* in the first radical following, because  $\text{ע}$ , being one of the guttural letters  $\text{עֵשֶׂה}$  *echang*, is not capable of *dagesh*: but onely the long *E*  $\text{עֵ}$ , is put to compensate, cast away, thus  $\text{יִגְשַׁפּוּ}$  *jegnashesh*: it shall be done, (in stead of  $\text{יִגְשַׁפּוּ}$  *jingnashesh*) which is formed with the letters *echang*, as all futures are, thus *jegnashesh*, *segnashesh*, *segnashesh*, *segnashesh*,  $\text{יִגְשַׁפּוּ}$  *jegnashesh*, I shall be made: in pl:  $\text{יִגְשַׁפּוּ}$  *jegnashesh*, they shall be done, *segnashesh*, *segnashesh*, *segnashesh*:  $\text{נִגְשַׁפּוּ}$  *negnashesh*, we shall be made, or we shall be done &c.

$\text{תִּגְמַלְתִּי}$  *gemulecha*, or  $\text{תִּגְמַלְתֶּךָ}$  *gemulecha*, thy reward or thy recompense, that is, that which thou

thou hast done or rewarded to others; **ךָ** *cha*, thy, **גָּמַל** *gemul*, a Noun masc: a reward, a recompense, from the root **גָּמַל** *gamal*, he recompensed, or rewarded.

**יָשׁוּב** *jashub*, he shall return, or it shall return, it is Fut: *Kal* 3<sup>d</sup> person sing: from the root **שׁוּב** *shub*, he returned; in Fut: **יָשׁוּב** *jashub*, *sashub*, *tashub*, *tashubi*, **אָשׁוּב** *ashub*, I shall return; pl: **יָשׁוּבוּ** *jashubu*, they shall return, &c.

**בְּרֹאשׁ** *beroshecha*, upon thy head; **בְּ** *besb*, in the beginning, before a word, is in, upon, &c. **ךָ** *cha*, at the end, thy, and **רֹשׁ** *rosh*, is a primitive Noun, signifying the head.

*Vers. XVI.*

**כִּי כַּאֲשֶׁר** *ki kaasber*, for as, or because as, or like as, &c. see these two words in the former verse.

**שְׂתִיתֶם** *shetitem*, ye have drunk; it is second person, pl: masc: Pret: *Kal*, from the root **שָׁתָה** *shatah*, he drunk, he did drink, which doth take in , , before the servile terminations of the second and first persons sing: and pl: as all Verbs ending in **הוּ**, for their third radicall do. see **עָשִׂיתָ** *gnasita*, in the former verse.

**עַל הָר** *gnal har*, upon the mountain; **הָר** *har*, a mountain, it is contracted for **הָרֵר** *harer*, a mountain, a Noun primitive.

**קִדְשִׁי** *kadshi*, my holiness, or (upon) my holy (mountain) properly (upon the mountain) of my holiness, for **קִדְשׁ** *kadesh*, is a Noun masc:

holinesse, and <sup>ו</sup>, at the end, noteth the Pronoun, of the first person sing: me, or my &c. the root is <sup>שׁוּׁ</sup> *kadasb*, he was holy.

<sup>יִשְׁׁבּוּ</sup> *jishbu*, they shall drink, it is Fut: *Kal*, third person pl: from the root <sup>שׁוּׁ</sup> *shatab*, he drunk, in Fut: <sup>יִשְׁׁבּוּ</sup> *jishbesh*, and sometimes contracted thus, <sup>יִשְׁׁבּוּ</sup> *jesbt*, (the third radicall <sup>ו</sup> *be*, being deficient; or cast away) he shall drink, and in pl: <sup>יִשְׁׁבּוּ</sup> *jishbu*, they shall drink, the third radicall <sup>ו</sup>, being cast out; see the letters [<sup>שׁוּׁ</sup>] *shin* and *rau*, in the Table, and the third rule for the roots.

<sup>כָּל הָעַמִּים</sup> *col haggójim* all the nations, or all the heathen. see it before.

<sup>וְיָשׁוּׁבׁ</sup> *ramid*, continually, a Particle noting the continuation of time.

<sup>וְיִשְׁׁבּוּ</sup> *veshatu*, and they shall drink; <sup>ו</sup> *van*, in the beginning, is conversive, that is, it turneth the Preterit tense, into the signification of the Future, for <sup>יִשְׁׁבּוּ</sup> *shatu*, is the Pret: *Kal*, third person pl: from the former root <sup>שׁוּׁ</sup> *shatab*, he hath drunk, in pl: <sup>יִשְׁׁבּוּ</sup> *shatu*, they have drunk, the third radicall <sup>ו</sup>, being left out.

<sup>וְיִשְׁׁבּוּ</sup> *velagnu*, and they shall swallow down, or sup up, *van* in the beginning, is the copulative Particle, And, turning the Preterit tense into the Future; and <sup>ו</sup>, in the end, is the note here, of the third person pl: of the Preterit *Kal*; so that onely two radicals [<sup>על</sup>] remaineth, which in the Table, sheweth the

the root to be *U<sup>17</sup> luang*; according to the second rule for the roots, he swallowed down, or he did sup up, which is formed in the contracted forme, casting away the middle radicall, thus, *U<sup>17</sup> lang, lagnah, langta, langt, U<sup>17</sup> langti*, I have swallowed up &c. in pl. *U<sup>17</sup> lagnu*, they have swallowed down, &c. *langtem, langten, U<sup>17</sup> langnu*, we have swallowed up, as all Verbs having *l*, for their second radicall, are usually formed, casting away *l*, in the Preterit tense.

וְהָיָה *vehaju*, and they shall be : *van*, in the beginning, signifyeth And ; turning also the Present into the Future, *an*, at the end, noteth the third person pl: of the Pret: tense ; the letters *be* and *jod* [וְהָיָה] left remaining, shew the root to be *הָיָה* *hajah*, (in the Table, according to the third rule for finding the roots) he was.

כִּלּוֹ *kelo*, as not, or as if not : כִּי *capb*, the note of similitude, as, or like as, כִּי or כִּי לוֹ, is the negative Particle, no, not, &c.

הָבִיאוּ *haju*, they have been, or they were; it is the 3<sup>d</sup> perf: pl: of the Pret: *Kal*, from the root הָבִיחַ *hajah*, he was, which is thus formed, הָבִיחַ *hajah*, הָבִיטָה *hajetah*, הָבִיטָה *hajisa*, הָבִיטָה *haju hajisa* I have been, in pl: הָבִיאוּ *haju*, they were; (the third radical; הָבִי, being deficient) *hajicem*, *hajicem*, הָבִינָה *hajinu*, we were, or we have been, &c.

## Vers. XVII.

וּבְהָרִים *ubehar zion*, and in the mountain of Zion, ו, *u*, and, ב, *be*, in; הָרִים *bar*, a mountain, צִיּוֹן *zion*; *zion*, the hill Sion, from the primitive Noun צִיָּה *tzijah*, dryness, or a dry place.

יִהְיֶה *tijeh*; or *tihejeh*, there shall be, it is fut: *Kal*, third person singular, fem: from the root הָיָה *hajah*, he was, in fut: יִהְיֶה *jihjeh*, (he shall be) *tijeh* or *tihejeh*, thou shalt be &c.

פְּלִיטָה *pelisah*, deliverance, properly an escape; or escaping: that is, they which escape, or some who escape and are delivered: it is a Noun fem: from the root פָּלַט *palat*, he did escape.

וְהָיָה *vehajab*; and it shall be, הָיָה *hajab*, the root it self, he was; but, *van*, put before turneth the Pret: into the future signification, he shall be.

קֹדֶשׁ or קִדְּשׁ *kodesh*, holiness, from the root קָדַשׁ *kadasb*, he was holy.

וַיִּרְשׁוּ *vejaresbu*, and they shall possess; יִרְשׁוּ *jaresbu* they have possessed, is the third person plurall of Pret: *Kal*, but, *u*, put before turneth it into the future signification, they shall possess, from the root, יָרַשׁ *jarsb*, he possessed.

בֵּית יַעֲקֹב *beth jagnakob*, the house of Jacob: בֵּית *beth* or בַּיִת *bajish*, a house: יַעֲקֹב *jagnakob*, the name of Jacob, from the root גָּנַב *gnakab*, he supplanted, so called because in his birth he came out of his mothers belly, supplanting as it were



were, and overturning his brother by the heel; which did afterward prove ominous to *Eſau*, whom he did ſupplant, and turn out, both of his birthright, and his fathers bleſſing; ſo that *Eſau* ſaith of him, he was juſtly named יַעֲקֹב *jagnakob*, a ſupplanter; אֵת *et*, is the Particle of the Accuſative caſe, ſignifying nothing here.

מֹרְשֵׁיהֶם *morafshehem*, their poſſeſſions: הֶם *hem*, in the end is a note of the third perſonall Noun plurall, them, or theirs, &c. מֹרְשֵׁי *morafshe*, is plurall maſc: contracted for מֹרְשֵׁימ *morafshim*, from the ſingular מֹרֶשׁ *morafsh*, a poſſeſſion, properly, a hereditary poſſeſſion; from the root יָרַשׁ *jaraſh*, he poſſeſſed, properly, he poſſeſſed by inheritance, or by hereditary right; ſee the letters [ ר ש ] *reſh* and *ſhin*, in the Table; and the firſt rule for finding out the roots.

Vers. XVIII.

וְהָיָה בֵּית יַעֲקֹב *vebajah beth jagnakob*, and the houſe of *Jacob* ſhall be. ſee all theſe words before; in the former verſe.

אֵשׁ *eſh*, fire; a fire, a Noun primitive.

וּבֵית יוֹסֵף *ubeth joſeph*, and the houſe of *Joſeph*: יוֹסֵף *joſeph*, the name of *Joſeph*, ſignifying adding; (for it is as it were, the *Benoni*, or the Participle of the Preſent tenſe, from the root יָסַף *jaſaph*, he added) ſo called, becauſe his mother did take him as a pledge from God,

that he would adde another son after him to her; which came to passe, for she did bear another son, although she dyed in her hard labour of him.

וּבֵית עֵשָׂו *ubeth Esau*; and the house of *Esau*.

לִקְשׁ *lekash*, for stubble; קָשׁ *kash*, straw, or stubble, a Noun masc: from the root קָשַׁשׁ *kashash*. he gathered, properly straw or stubble.

וַיִּדְלֶקוּ *vedaleku*, and they shall kindle, or they shall burn; the root is דָּלַק *dalak*, he kindled, he burned, in the third person pl: דָּלְקוּ *daleku*, they have kindled, but, *vau*, put before, changeth the Preterit into the Future signification they shall kindle.

בָּהֶם *bahem*, in them: בָּ *ba*, in בֵּיהֶם *bem*, them.

וַיֹּאכְלוּ *vaachalum*, and they shall consume, or devour them, properly. and they shall eat them up, for the root is אָכַל *achal*, he did eat, and hence he did consume and devour, or eat up, as it were, in third person pl: אָכְלוּ *achelu*, they did eat up and consume; and with affixe מֶם *mem*, them, it is thus וַיֹּאכְלוּ *vaachalum*, they have eaten up, or devoured them, but, *vau*, put before turneth it into the Future signification, they shall eat them up, or devour them.

וְלֹא יִהְיֶה *velo jib'eh*, and there shall not be, וְלֹא *velo*, and not: יִהְיֶה *jib'eh*, he shall be, is third person Fut: sing: from הָיָה *hajah*, he was.

שָׂרִיד *sharid*, he who is left; one remaining: from

from the root שָׁרַד *sharad*, he was left remaining.

לְבֵית עֵשָׂו *lebeth Esau*, to the house of *Esau*,  
לָמַד before a word, is to, or unto &c.

יְהוָה דִּבֶּר *jeovah dibber*, for the Lord hath spoken, or said it.

דִּבֶּר *dibber*, he hath spoken, is the Preter:  
*Piel*: third person sing: from the root דָּבַר *dabar*,  
he said, he hath spoken.

Verf. XIX.

וַיִּרְשׁוּ *Vejareshu*, and they shall possess; see  
it before, v. 17.

הַנֶּגֶב *bannegeb*; the south or (they) of the  
south; הַ *ha*, put before a word, is the demon-  
strative Particle, נֶגֶב *negeb*, the south, or the  
southern part of the world, so called from the  
dryness of the place, and of the winde which  
cometh from thence: for נֶגַב *negab*, in the  
Chalde dialect, signifieth to be dry; or to be-  
come dry.

עַתָּה דֹר גִּנְסָן *et har gnesan*, the mountain of  
*Esau*. see before.

הַשְּׁפֵלָה *hashepelah*, the plain, or (they)  
of the plain; הַ *ha*, as before, is a note of de-  
monstration: שְׁפֵלָה *shepelah*, a plain, pro-  
perly a low place, from the root שָׁפַל *shaphal*,  
he was humble, or lowly.

עַתָּה פְּלִשְׁתִּים *et pelishtim*, The Philistines.  
וַיִּרְשׁוּ *vejareshu*, and they shall possess: see  
it in verf. 17.

שדה *et sedeh*, the field, or the land :  
 שדה *sedeh*, or שדה *sadeh*, a field, a land, any  
 plot of ground, either for corn, or pasture :  
 or for habitation, and dwelling to men,  
 אפרים *ephraim*, (the fields, or the land of)  
*Ephraim*.

שמרן *veet sedeh*, and the fields, *samron*, of *Samaria*.

ובנימין *ubinjamin*, and of *Benjamin*,  
 אה *et haggilnad*, (they shall possess)  
*gilead*, אה *et*, in all these, is only a demonstra-  
 tive Particle signifying nothing: so is also ה *ha*,  
 put before a word, a demonstrative note, the, &c.

Vers. XX.

וגלות *vegalut*, and the captivity, the root is  
 גלה *galah*, he was led, or carried away cap-  
 tive : and hence is the Noun Fem: גלות *galut*,  
 a carrying away captive, captivity, or people  
 carried away captive.

החל הזה *hachel hazzeh*, of this host, or of  
 this army, or of those forces &c, ה *ha*, before  
 חל *chel*, is the Particle, of, &c. חל *chel*, is con-  
 tracted for חיל *cheil*, or חיל *chail*, (י *jod*,  
 being left out) an army, an host, forces,  
 strength, riches, &c.

ילדי ישראל *libne Jisrael*, the children of *Is-*  
*rael*, or of, or to the children of *Israel*, ל *la-*  
*med*, put before a word, is to, unto, the, of the  
 &c. בני *bene*, is contracted for בנים *banim*,  
 pl: masc: sons or children : from the singular בן

*ben*,

*ben*, a son ; which is from the root בָּנָה *banah*, he built, because children do as it were build their parents families.

אֲשֶׁר *asher*, which ; it is the relative Pronoun, who, what, or which, &c.

כְּנַעֲנִים *kenagnanim*, ( of ) the Cananites ;  
עַד צָרְפָּת *gnad tzarephat* ; unto *tzarephat*,  
עַד *gnad*, unto, untill, &c.

וְגִלּוֹת יְרוּשָׁלַם *vegalut jershalam* , and the captivity of *Jersusalem*.

אֲשֶׁר בְּסֶפְרָד *asher bispharad* , which ( is ) in *sepharad*.

יִירְשׁוּ *jiresbu*, they shall possesse ; it is contracted for יִירְשׁוּ *jiresbu*, which is third person pl: of Fut: *Kal*, from the root, יָרַשׁ *jaraśh*, he possessed, in Fut: יִירְשׁ *jirośh*, ( he shall possesse ) *tirośh*, *tirośh*, *tirośhi*, &c. in plurall יִירְשׁוּ *jiresbu*. and contracted יִירְשׁוּ *jiresbu*, ( they shall possesse &c. ) *tiresbenah*, *tirishu*, *tiresbenah*, נִירְשׁוּ *nirash*, we will possesse &c.

עָרֵי *et gnare*, the Cities, *et* the, *gnare*, is pl: masc: contracted for עָרִים *gnarim*, Cities, from the singular, עִיר *gnir*, a City, which some derive from the root עָוָר *gnur*, he awaked, he did awake: because a City by the continuall confluence of people, is always kept awake, as it were.

הַנֶּגֶב *hannegeb*, of the south ; see it before, verse, 19.

*Vers.*

## Vers. XXI.

יָעֲלוּ *vegna'u*, and they shall ascend; or, and they shall come up. יָעַל *gna'u*, is the third person plurall of Preter: *Kal*, from the root יָעַל *gnalah*, he did ascend; in pl: יָעֲלוּ *gnatu*; (the third radicall י, being cast away) they did ascend, or come up, but י *van*, put before, changeth it into the future signification, they shall ascend, or come up, &c. see the letters [ע] *gnajin*, and *lamed*, in the Table; and the third rule for the roots.

מוֹשִׁיעִים *moshignim*, Saviours, pl: masc: from the singular מוֹשִׁיעַ *moshiang*, a Saviour, from the root יָשַׁע *jashang*, he saved, (see the letters [ש] *shin*, and *gnajin*, in the Table, with the first rule for the roots) hence also is the name יֵשׁוּעַ *jesnuang*, Jesus, a Saviour,

בְּהַר צִיּוֹן *behar tzion*, in the hill Tzion: צִיּוֹן *be* in; הַר *har*, a hill, &c. as before.

לִשְׁפֹּט *lisphor*, to judge; the root is שָׁפַט *shaphat*, he judged, in the Infinitive, שֹׁפֵט *shephor*, to judge, and with ל *lamed*, put before, it is thus, לִשְׁפֹּט *lisphor*, to judge, or to bring to judgement.

הַר עֵסָא *et har gnesau*, the mountain of Esau.

וְהָיָה *vehajetah*, and (there) shall be, or and (it) shall be, the root is הָיָה *hajah*, he was, and in third person feminine, הָיְתָה *hajetah* (taking in ה *tau*, as all the Verbs ending in ה *be*

he, for their third radical do, in the third person feminine of the Preterit tense, as גָּלָה *galah*, גָּלְתָה *galetah*, and טָשָׂה *gnalah*, טָשְׁתָּה *gnasetah*, see before, v. 15. in טָשִׁית *gnasita*, thou hast done &c. so הָיָה *hajah*, he was, and in feminine, הָיְתָה *hajetah*, she (or it feminine) was.

לַיהוָה *lahovah*, to the Lord : לָ lamed, put before, is to, or unto, &c. יְהוָה *Jehovah*, the Lord, see it *vers.* 1.

הַמְּלֻכָּה *hammeluchah*, the kingdom הַ ha, is the demonstrative note, the &c. מְלֻכָּה *meluchah*, a Noun feminine, a kingdom, from the root מָלַךְ *malach*, he reigned.

Now followeth the Praxis upon the Decalogue, which *Exod.* 34. 28. is called, עֲשֵׂרֵת הַדְּבָרִים *gnaferit haddebarim*, the ten Commandements, properly the ten Words; for דְּבָרִים *debarim*, is pl: masc: signifying Words, from sing: דָּבָר *dabar*, a word, from the root דָּבַר *dabar*, he said. And עֲשֵׂרֵת *gnaferet*, or טֵשֶׁרֶת *gnaferet*, ten, from the root טָשַׁר *gnasar* he tithed, or he took tithes; or he did take the tenth part &c.

עֲשֵׂרֵת

## עשרת הדברים

## THE DECALOGUE,

Or the Ten Commandments, in Hebrew.

( Reader, Tremble at all the words of God, but especially at these following, for they were engraven, in their first Copy, by the finger or work of God himself, upon Tables of Stone: and they were given out to the people, with fearful flashes of Thunder and Lightning. )

שמע ישראל: אנוכי יהוה אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים:

1. לא יהיה לך אלהים אחרים על פני:  
2. לא תעשה לך פסל וכל תמונה אשר בשמים ממעל ואשר בארץ מתחת ואשר במים מתחת לארץ: לא תשתחוה להם ולא תעבדם כי אנוכי יהוה אלהיך אל קנא פוקד עון אבות על בנים על שלשים ועל רבעים לשנאי: ועשה חסד לאלפים לאוהבי ולשומרי מצותי:

3. לא תשא את שם יהוה אלהיך לשוא כי לא ינקה יהוה את אשר ישא את שמו לשוא:

4. זכור את יום השבת לקדשו: ששת ימים חטבנו ועשית כל מלאכתך: ויום השביעי שבת ליהוה אלהיך לא תעשה כל מלאכה אתה ובנך ובפקד טביך ואמך ובתמך וגר אשר בשעריך: כי ששת ימים טעה יהוה את השמים ואת הארץ את הים ואת כל אשר בהם וינח ביום השביעי על כן ברך יהוה את יום השבת ויקדשוהו:

5. כבד את אביך ואם אבך למען יאריך ימך: 6. לא תרצח: 7. לא תנאף: 8. לא תגנוב:

9. לא תענה ברעך עד שקר: 10. לא תחמד בית רעך לא תחמד אשת רעך וטבח ואמחו ושורו וחמורו וכל אשר לרעך:



## עשרת הדברים

THE DE CALOGUE,  
Or Ten Commandements in Hebrew, resolved  
IN ENGLISH.

שמע *sbemang*, heare thou, it is Imperative  
*Kal*, singular, from the root שמע *sbamang*, he  
heard; which in the Imper: or commanding  
tense, is thus declined, שמע שמע *sbemang*,  
*sbimgni*, heare thou, in pl: שמעו *sbimgnu*,  
*sbimgnenah*, as all Imperatives are for-  
med, by putting to the letters יונה *junah*, for  
their finall terminations; of which, put to af-  
ter the radicals, formeth the second person sing:  
feminine, and , the second pers: pl: masculine,  
and נה *nah*, the second perslon pl: feminine.

ישראל *jisrael*, *Israel*, the proper name of  
*Jacob* the Patriarch (and whereby all his po-  
sterity was called after him) given to him, af-  
ter his wrestling and prevailing with (but by  
strength given to him from) God; which was  
the ground of his name, or the cause why he  
was so called: for the word importeth, a Prince  
with God, or one who hath power with God;  
(being composed of שר *sar*, a Prince, or one  
who carryeth and behaveth himself Princely,  
and so by power prevaiileth with &c. which is  
from the root שר *sarah*, or שר *sar*, he was  
a Prince, he behaved himself Princely, he had  
dominion

dominion and power &c. and one of the glorious names of God, to wit, **אל** *el*, the strong God, denoting his infinite power and omnipotency, from **אל** *el*, strength, power, &c.) for he was a Prince with God, or he prevailed and had power with God, sayeth *Hoseah, chap. 12. vers. 3.* (**כִּי סָרַח אֶת אֱלֹהִים** *ki sarah et elohim*, **כִּי** *ki*, for, **סָרַח** *sarah*, he was a Prince, or he behaved himself Princely, and so had power with, and prevailed: **אֶת** *eth*, a Particle sometimes signifying, With, **אֱלֹהִים** *elohim*, God, another of his glorious names, see it below.) And *Gen. 32. 28.* for, as a Prince, thou hast power, (**סָרִיטָה** *sarita*; the second person sing: masc: of the Preterit tense in *Kal*, from the former root **סָרַח** *sarah*, he was a Prince, or he had power and dominion; which as all verbs having **ה** *he*, for their third radical, changeth that **ה**, into **י**, in the first and second persons, of the Preterit tense, thus, **סָרַח** *sarah*, **סָרַחְתָּ** *sarita*, **סָרַחְתָּ** *sarita*, **סָרַחְתָּ** *sarita*, **סָרַחְתָּ** *sarita*; &c.) or thou hast behaved thy self Princely, with God, saith he who wrestled with him, and who gave him strength to overcome in wrestling: **יָד** *jod*, in the beginning is the usuall formation of proper names, as **יַעֲקֹב** *yagnakob*, *jakob*: see it in *Obad. vers. 17.* so this name **יִשְׂרָאֵל** *jisrael*, *Israel*: and this **יִצְחָק** *jitzchak*, *Isaac*: from the root **צָחַק** *tzachak*, he laughed, for said *Sarah*, all who heareth (**יִצְחָק** *jitzchak*, the

the third person singular, Future from the root צחק *tzachak*, he laughed ) shall laugh with me, Gen. 21. 6.

אֲנִי or אֲנֹכִי *anochi*, ( and אֲנִי *ani* ) I, the Pronoun of the first person, or the first personall Noun I, in the plurall it is thus, אֲנַחְנוּ *anachnu*, we; and sometimes נ, being cast away thus, נַחְנוּ *nachnu*, we.

יְהוָה *Jehovah*, the Lord, the most great and glorious name of God. see it in *Obad. vers. 1.*

אֱלֹהֶיךָ *elohicha*, thy God : אֶלְהָ, in the end of a word, is always the note, or mark of the second personall Noun, thee, thy, or thine, &c.

אֱלֹהִים *elohim*, is the plurall masc: contracted for אֱלֹהִים *elohim*, one of the most frequent names attributed to God in the Scripture, and for the most part always in the plurall number, although there be joyned with it a Verb or Noun,

in the singular number, as Gen. 1. 1. בָּרָא אֱלֹהִים *bara* ( בָּרָא *bara*, is the root it self, he created ) *elohim*, God created : so here, אֲנִי

יְהוָה *anochi Jehovah*, I the Lord, in the singular number, joyned with אֱלֹהֶיךָ *elohicha*, thy God, in the plurall number; which doth

not obscurely ( as some think ) point at the great mysterie of the Trinity; or the most glorious three Persons or Subsistences, in one most simple essence. Sometimes also the

word is used in the singular number thus, אֱלֹהִים or אֱלֹהִי *elohi*, God; which some do not wish-

out

out ground, interpret to signifie properly, a Judge; making the root **אלה** *alah*, he swore, which in *Hiph:* is **העלה** *healah*, he caused to swear, he took an oath, or he did bind one by an oath; and hence **אלה** *eloah*, a Judge, to whom it belongs by his office, to take oathes, or to bind others by oathes; and hence it is the name attributed to God, because he is the great and most glorious Judge of all the world; which *etymon*, or derivation of the word, seemeth solidly, to be grounded upon severall expressions of Scripture, as chiefly that of *Psal.* 82. 1. **אלהים** *elohim*, God, (the great Judge) &c. **ישפט בקרב אלהים** *jishpot* (he shall Judge, it is Fut: *Kal*, third person singular, from **שפט** *shaphat*, he Judged) *bekereb*, (in the midst, *be*, in **קרב** *kereb*, the midst, from the root **קרב** *karab*, he approached, or came nigh) *elohim*, (of Gods, that is of the Judges, who are called also Gods, because they represent God upon earth, as his deputed ministers, and officers amongst men) he judgeth amongst the Gods; that is, God, as the absolute supream Judge, standeth (or is always ready or present) to judge the Judges of the earth themselves. And hence the Jewish Rabbies say, that **יהוה** *Jehovah*, is a name of mercy, and grace or favour; (according to that *Exod.* 34. 6. **יהוה** *Jehovah*, the Lord, mercifull, and gracious &c.) but **אלה** *eloah*, or **אלהים** *elohim*,

Name of Judgement, or Justice; according  
 that, *Dent.* 1. 17. for judgement ( *דין* *din* )  
*to* God, that is, belongeth to God, or  
 Gods: and *Pf.* 75. 8. for God is Judge &c.  
*אשר* *asher*, who, it is the usuall relative per-  
 sonall Noun; who, or which, &c.

*בוצעתי* *boze'ti*, I have brought thee  
 out; or brought thee forth: proper-  
 ly, it is, I caused thee to come forth,  
 to come out; that is, I have brought  
 thee out, for *בוצעתי* *boze'ti*, is the first person;  
 Preterit *Hiph:* from the root *בצ* *jatzah*, he  
 went out, or he went forth: where is to be no-  
 ted, that the Verbs having their first radicaall  
 letter, in *Hiphal*, they change that, into  
*ו*, thus from *בצ* *jatzah*, he went out, in *Hiph:*  
 is formed *בוצעתי* *boze'ti*, he caused to come forth;  
 that is, he brought forth: which is thus decli-  
 ned *בוצעתי* *boze'ti*, *בוצעת* *boze'tah*, and in the  
 second and first persons, is left out, thus *בוצעת*  
*boze'tah*; thou hast brought out; and *בוצעתי*  
*boze'ti*, I have brought out &c. (*אשר* *asher*, in the  
 end, is thee) In pl: *בוצעו* *boze'u*, they have  
 brought forth, *בוצעו* *boze'u*, (ye have  
 brought forth) *boze'u*; *boze'u*, &c.

*מצרים* *mitzraim*, from the  
 land of *Egypt*: *מצ* *me*, put before a word,  
 signifieth, from, or out of &c. *צרים* *tzarim*, a  
 Noun Primitive the earth, or land &c. *מצרים*  
*mitzraim*; *Egypt*, so called from *Mitzraim*;

the son of *Cham*, who was the father of the Egyptians.

מִבֵּית *mibbeth*, from the house, מִי *mi*, from, בֵּית *beth*, or בַּיִת *bajish* a house.

עֲבָדִים *gnabadim*, of servants, that is, out of the house or land, where all were made slaves, and servants, it is pl: masc: from singular עָבַד *gnebed*, a servant; which is from the root עָבַד *gnabad*, he served.

*The first Commandment.*

לֹא *lo*, not, the negative Particle, no, not, &c. יִהְיֶה *jibieh*, or *jibejeh*, he shall be, or there shall (not) be, to wit, any other gods to thee &c. as followeth, it is Fut: *Kal*, third person singular, masculine from the root יָבַח *bajah*, he was, in Future, יִהְיֶה *jibjeh*, he shall be, or it shall be, masculine; and so in the second person, תִּהְיֶה *sibjeh*, thou shalt be &c.

לְךָ *lecha*, to thee; לָ *lamed*, in the beginning of a word, signifieth often, to, or unto, &c. יַחַד *ycha*, in the end, is thee, and put together, is לְךָ *lecha*, to thee, &c.

אֱלֹהִים אֲחֵרִים *elohim acherim*; other gods, or another God, אֱלֹהִים *elohim*, God, one of the names of God, see it before, in אֱלֹהֶיךָ *elohelcha*, thy God, אֲחֵרִים *acherim*, others, or other; it is plurall masculine from the singular אֲחֵר *acher*, another, or one other, it doth import, one after another, as it were, for

for it is from **אחר** *achar*, after, or afterwards, &c.

**לפני** *gnal panai*, before, or over my face; as it were, that is, before me, in my presence, &c. **על** *gnal*, over, upon, above, before, &c. from the root **גלה** *gnalah*, he ascended: **לפני** *panai*; my face; the root is **נאח** *panah*, he respected, he looked, beheld, or regarded, hence the Noun plurall masculine, without the singular, **פנים** *panim*, the face, the countenance, the visage or aspect of any thing; in the contracted forme, it is **פנה** *pane*, the face, or countenance, and with affixe **י**, of the first person me, or my, it is thus, **לפני** *panai*, my face, &c.

*The second Commandment.*

**לא** *lo*, not, the negative Particle, no, or not, &c.

**תעשה** *tagmeseh*, thou shalt make, it is Fut: *Kal*. second person singular masculine, from the root **עשה** *guseh*, he did make, or he made, in the Future tense, it is thus formed **תעשה** *jagmeseh* he shall make, and **תעשה** *tagmeseh*, thou shalt make, &c. where mark the observation upon the Future tense of *Kal*. (see it there) that always in every Verb, the letters **ת** *ethan*, put before the radical, forme the Future tense; although the vowels be not the same, in the Future tense of every Verb.

**לך** *lecha*, to thee, **ל** *le* to, and **ת** *cha*, thee;

which put together, is **לֹא** *loah*, to thee.

**כָּסֵל** *pesel*, any thing graven, most specially, a graven image; or the image of any thing engraven; a Noun masc: from the root **כָּסַל** *pa-sal*, he did cut, or carve engraven work: he made graven work, and graven images.

**וְ** *vocol*, and (not) all, that is, neither any; **וְ** *vaw*, in the beginning of a word, is and; but if a negative Particle go before, it importeth (if it must be joyned with it) and not, that is, nor, or neither &c.

**תְּמוּנָה** *temunnah*, or **תְּמוּנָה** *temunnat*, a likeness, or similitude, and image or representation of any thing: the root **תָּמַן** *man*, is not used.

**בַּשָּׁמַיִם** *basshamajim*, in the heavens; **בָּ** *ba*, in **שָׁמַיִם** *shamajim* the heavens: some do take the word, as though it were composed of these two words, viz. **שָׁם** *sham*, a locall Particle, there, or in that place &c. and **מַיִם** *majim*, waters, or of the Verb **שָׁאָה** *shaah*, which in his past **הִשְׁתָּאָה** *histraah*, signifieth to be amazed, or astonished with amazement; and the Noun **מַיִם** *majim*, waters: as if **בַּשָּׁמַיִם** *basshamajim* were the word of one astonished, and amazed with wonder and astonishment, looking up to the heavens, and saying; behold, loe there a wonder and an amazing miracle, that waters are continually, all over our heads hanging, and yet we are not overwhelmed every day with deluges from them; this is the work  
of



of him, who alone is wonderfull in working: the word is also in the termination **מים** *ajim*, of the duall number, because the word **מים** *majim*, waters, is so; noting the upper and the lower waters, or the waters above us in the clouds, and the waters below us in the seas.

**ממנו** *mimmaghal*, above, or from above, **מנו** *maghal*, above, a Particle noting the upper place; from **מנו** he ascended, **מי** *mi*, put before a word signifieth usually from &c.

**ממנו** *vaasher*; and which; **ו** *va*, and, **ממנו** *asher*, which.

**בארץ** *baaretz*, in the earth; **ב** *ba*, in **ארץ** *aretz*, the earth.

**ממנו** *mittachot*, from below, or from under, **מנו** *sachot*, under, or below, a Particle noting the inferior or lower place, **מי** *mi*, from &c.

**ממנו** *vaasher* **בארץ** *baamar-jim*, **ממנו** *mittachot* **בארץ** *learetz*, and which is in the waters, under the earth; see all these words before: **ב** *ba*, in, **מים** *majim*, waters; see it in **מים** *shamajim*, heavens,

**ארץ** *learetz*, the earth, **ל** *laamad*, put before a word, signifieth to, or unto &c. and sometimes only; noteth the Accusative case, or the note of demonstration, the &c. **ארץ** *aretz*, the earth, see it before, in **ארץ** *mearetz*, from the earth; or land &c.

**ל** *lo*, not, **אשר** *ashtachavch*, thou

shalt (not) bow down thy self, or thou shalt (not) worship, them &c. It is Fur: *hishpael*, second person sing: masc: from the root שׁוּחַ *shachah*, he bowed down: in *hishpael*, regularly, putting to the syllable שׁוּחַ *hish*, the character of *hishpael*, before the radicals, it should be שׁוּחַ שׁוּחַ *hishshacheh*, but here is to be noted, first that all Verbs having שׁ *shin*, (and so also is it with all Verbs which have ; ז *zain*, ך *samech*, and צ *tsade*.) for their first radicall ; they do forme the Conjugation *hishpael*. (not by putting שׁוּחַ *hit*, before the first radicall, as all other Verbs do, as פָּקַד *pakad*, in *hish*: הִתְפַּקַּד *hithpakked*, &c. but) by putting ט *tan*, the chief mark of *hishpael*, after the first radicall, or between the first and second radicall ; as שָׁמַר *shamar*, he kept, he preserved, in *hishpael*, it is (not שָׁמַר שָׁמַר *hishshamar*, for that hath a harsh sound, which the Hebrews always shun and eschew, but) שָׁמַר ט *hishshamar*, he kept himself, or he was wary of himself, and so שָׁחַח *shachah*, he bowed down, in *Hishpael*: it is (not שָׁחַח שָׁחַח *hishshachah*, but) שָׁחַח ט *hishshachah*, ט *tan*, being put after the first radicall שׁ *shin*, and not before it; to make the sound more pleasant. But secondly this irregularity is moreover to be marked, in this Verb, by any other, that in *hishpael*, it taketh in ך *ch*, at the end, before the third radicall וּ, thus שָׁחַח וּ *hishshachach*, (in stead of שָׁחַח שָׁחַח *hishshacheh*) he bowed

bowed down himself, or he did prostrate himself, to wit, chiefly, to do homage or honour, or to worship; and hence the most frequent signification of it is, he worshiped. And so in the Future tense it is thus, יִשְׁתַּחֲוֶה *jishbachweh* (in stead of יִשְׁתַּחֲוֶה *jishbacheh*) he shall worship; and in the second person singular תִּשְׁתַּחֲוֶה *tishbachaveh*, (in stead of תִּשְׁתַּחֲוֶה *tishbacheh*) thou shalt worship; which is the word in the Text here.

לָהֶם *lahem*, to them, לָ *la*, to, or unto, הֶם *hem*, them.

וְלֹא *veto*, and not; תַּעֲבֹדֵם *tagnobdem*; thou shalt (not) serve them; it is Fut: Kal, second person sing: masc: with affixe, עֲמ, em, them, at the end, from the root עָבַד *gnabad*, he served in Fut: יַעֲבֹד *jagnabod*, he shall serve, and תַּעֲבֹד *tagnabod*, thou shalt serve, but with the affixe, עֲמ, em, them, it is thus, תַּעֲבֹדֵם (although in the Text the short O, wanteth the two points which difference it from the long A -, thus תַּעֲבֹדֵם) *tagnobdem*, thou shalt serve them &c.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ *anochi Jehovah elohetcha*; for I the Lord thy God (am &c.) see these all before.

אֱלֹהִים *el*, God, properly, the strong God; another of the great names of the great God, denoting his great and omnipotent strength and power, for it is as it were, contracted of עֶלְיֹן *ejal*,

*ajal*, strength, power, or might, &c.; which is a Noun Primitive.

**קנא** *kana*, jealous, or zealous; or one affected with zeal or jealousy, a Noun masculine from the root **קנא** *kana*, not used in *Kal*, but in *Piel*, **קנא** *kanna*, he was zealous, or jealous; he was affected with zeal or jealousy. When it is attributed to God, it is no passion, but importeth the constant purpose and determination of his will, to vindicate his honour and glory when he seeth himself concerned to do it, or else to suffer his glory to be given to another.

**בקר** *poked*, visiting, or he who visiteth, it is *Benoni*, or the Participle of the Present tense, from the known root **בקר** *pakad*, he visited.

**פגש** *gnaw*, or *gnawen*, iniquity; properly, perversesse, or perversity; from the root **פגש** *gnawab*, he dealt wickedly and perversly, or he was perverse and wicked.

**אב** *ab*, (of the) fathers; it is pl: masc: (although it have the termination of the plurall feminine) from the singular **אב** *ab*, a father, so called from his beneyolent affection to his children, as is thus, beneyolent, or well-willing and well-wishing, because he willet and desireth all things which are for the good of his children; for the root is **אב** *abab*, he willed.

**אב** *gnal* **בנים** *banim*, upon the sons; or upon the children; **אב** *gnal*, to, or unto, from **אב** *gnalab*, he ascended, **בנים** *banim*, sons.

sons, plurall masc: from the singular בן *ben*, a son, from the root בנה *banah*, he built; he did build, for children build their parents families, as it were.

שְׁלֹשָׁה *gnal*, *shillestim*, unto those of the third, or unto the posterity of the third generation, the Primitive Noun is שָׁלוֹשׁ *shalosh*, three, and hence the plurall masc: without the singular, שְׁלֹשִׁים *shillestim*, those of the third, or the posterity unto, or of the third generation, גַּל *gnal*, unto, or upon. see it before.

רִבְעִים *Ribbegnim*, those of the fourth, or the posterity unto, or of the fourth generation, it is plurall masc: without the singular; from the root, רָבַע *rabang*; which signifieth to be four squared; and hence רֶבֶעַ *rebang*, the fourth-part; רְבִיעִי *rebigni*, the fourth, and אַרְבָּעָה *arbang*, four, and pl. masc: רִבְעִים *ribbegnim*; without the singular, those of the fourth; or the posterity and children unto, or of the fourth generation.

לֹאֵנִי *lesoneai*, to, or of them who hate me; לָמַד, put before a word, is to, or unto, of &c. the root is נָסָה *sana*, he hated in *Benani*, נֹסֵה *sone*, hating, or he who hateth, in pl. masc: לֹאֵנִי *soneim*, and contracted, לֹאֵנִי *soneo*, these who hate, haters; and with the affixe, noting the first person, me, or my; it is thus לֹאֵנִי *soneai*, these who hate me, &c.

וַעֲשֵׂה *vaguech*, and doing, or making, that

is, shewing mercy, that is, doing works of mercy, to &c. <sup>ו</sup> *ve*, and, <sup>גָּנוֹשֵׁה</sup> *gnoseh*, is *Benoni*, or the Participle of the Present tense, doing, or he who doth, from the root <sup>גָּנָס</sup> *gnasab*, he did; or he made &c.

<sup>חֶסֶד</sup> *chesed*, mercy, or bounty, a Noun masc: and Primitive.

<sup>לָאֵלָפִים</sup> *laalaphim*, to thousands, <sup>ל</sup> *la*, to, unto, &c. <sup>אֲלָפִים</sup> *alaphim*, thousands, it is plurall masculine, from singular, <sup>אֶלֶף</sup> *eleph*, a thousand.

<sup>לְאוֹהֲבָי</sup> *leohibai*, to these who love me; <sup>ל</sup> *le*, to, or unto, &c. the root is <sup>אָהַב</sup> *ahab*, he loved; in *Benoni*, <sup>אוֹהֵב</sup> *ohab*, loving, or one who loveth, in plurall masculine: <sup>אוֹהֲבִים</sup> *ohobim* and contracted <sup>אוֹהֲבֵי</sup> *ohebe*, lovers, or those who love; and with affixe, <sup>ו</sup> *u*, noting the first person me, or my, &c. it is thus <sup>אוֹהֲבָי</sup> *ohebai*, my lovers, or these who love me.

<sup>וּלְשׂוֹמְרֵי</sup> *uleshomere*, and to these who keep, <sup>ו</sup> *u*, in the beginning, is and, <sup>ל</sup> *le*, is to, or unto, &c. <sup>שׂוֹמְרֵי</sup> *shomere*, is plurall masc: contracted, for <sup>שׂוֹמְרִים</sup> *shomerim*, those who keep, or observe; from the singular <sup>שׂוֹמֵר</sup> *shomer*; keeping, or he who keepeth and preserveth; which is the *Benoni*, or the Partic: present, from the root <sup>שָׁמַר</sup> *shamar*, he kept; he preserved; or he did keep and observe.

<sup>מִצְוֹתַי</sup> *mitzvotai*, or *mitzotai*, my commandments, the root is <sup>צִוָּה</sup> *tzéwab*, (in *Piel*,  
for

for *Kal*, מִצְוָה *tzavah*, is not used) he commanded, and hence the Noun fem: מִצְוָה *mitzvah*, a commandment; in pl: fem: מִצְוֹת *mitzvot*, commandments; and with affixe י, of the first person, me, or my, &c. it is thus מִצְוֹתַי *mitzvotai*, my commandments.

*The third Commandment.*

לֹא תִשָּׂא *lo tissa*, thou shalt not take, לֹא *lo*, not, תִּשָּׂא *tissa*, thou shalt take, it is Fut: *Kat*, second person singular masculine, the first radical י, being deficient, from the root נָשָׂא *nasa*, he did lift up, he did bear, he took, or he did take, &c. in the Future, the first radical י *nun*, is changed into *dagesh*, (as usually all the Verbs beginning with י, do) thus תִּשָּׂא *tissa*, (in stead of תִּשָּׂא *tinfa*) he shall take, and so in the second person תִּשָּׂא *tissa*, (in stead of תִּשָּׂא *tinfa*) thou shalt take: and in the first pers: תִּשָּׂא *tissa* (in stead of *ensa*) I shall take so in plurall תִּשָּׂאוּ *tissau*, they shall take &c.

וְשֵׁם *et shem*, the name. וְ *et*, is a Particle usually put before a Noun, signifying nothing: שֵׁם *shem*, a Noun masc: and Primitive, signifying a name: or the name of any thing.

יְהוָה אֱלֹהֵינוּ *Jehovah elohenu*, (of) the Lord thy God. see before.

לִשְׁבָּחָם *lashbacham*, or *lashbachu*: in vain, or vainly &c. לִשְׁבָּחָם *lashbacham*, to, or into, in, &c. שְׁבָחָם *shbacham*

or *shav*, (for the Grammarians rule is, that *sheva* should never be pronounced in reading, when it is the last vowell in a word, and therefore they say *שָׁב* *ches*, and not *chere*, sinne, and so here, *shav*, and not *shave*: &c.) vanity, vain, or vainly; a vain thing &c.

*לֹא* *ki lo*, for not, *כִּי* *ki*, a causative Particle often, for, or because &c.

*יְנַקֵּה* *jenakkeh*, he shall absolve, or he will declare innocent; that is, he will (not) hold guiltlesse: the root is, *נָקָה* *nakah*, he was pure, clean, and innocent; in *Piel*, *נִקָּה* *nikkah*, he made innocent, that is, he absolved, or he did declare, and hold guiltlesse; and in Fut: *Piel*, *יְנַקֵּה* *jenakkeh*, he will absolve, or hold guiltlesse, &c.

*אַחֶיךָ* *et after*, who, or him who; see before.

*יִשָּׂא* *jissa*, (he) shall take; see it before in *יִשָּׂא* *tissa*, thou shalt take: see also the letters [*נש*] *shin* and *aleph* in the Table, and the root will be known to be *נָסָא* *nasa*, according to the first rule for finding out the roots, *נ* *naw*, being one of the letters contained in that memoriall word *נִהְיָה* *nihalah*, to be put before, for the first radicall, when it is deficient.

*שְׁמוֹ* *et shemo*, his name, *ו* *O*, in the end of a word, is the third personall Noun singular or noteth the Pronoun of the third pers: singular masculine, him, or his &c. *שֵׁם* *shem*, a name; see it before.



לֹא־שָׁוָה *laſſhave*, or *laſſhav*, in vain, or vainly: ſee it alſo before.

*The fourth Commandement.*

זָכוֹר *zachor*, remember thou, it is the Imper: *Kal*, ſingular, from the root זָכַר *zachar*, he remembered, in the Imper: זָכוֹר *zachor*, or זָכֹר *zachor*, remember thou &c.

יוֹם *et jom*, the day, יוֹם *et*, is the Particle uſually put before a Noun, יוֹם *jom*, a day. a Noun maſculine and Primitive.

שַׁבָּת *ſabbas*, of the Sabbath, הַ *ha*, before a word, is the demonſtrative note, the, or of the, &c. שַׁבָּת *ſabbas*, a reſt, or a ceaſing, or reſting from labour; and hence, the Sabbath, or the ſeventh day of the week, ſo called, becauſe it was conſecrated to God, and dedicated to his worſhip and ſervice; and therefore appointed to be a reſt, or a reſting from labour, and works of other days; as followeth in this Commandement.

וְקִדַּשְׁתָּ *lekaddaſh*, to ſanctifie it, or to conſecrate it, and keep it holy, it is Infinitive *Piel*, from the root קִדַּשׁ *kadaſh*, he was prepared, ſet apart, and appointed for holy uſes; and hence, he was holy: in *Piel* וְקִדַּשׁ *kaddaſh*, he made holy, that is he ſanctified, conſecrated, and appointed, or ſet apart for holy uſes; in the Infin: *Piel*, וְקִדַּשׁ *kaddaſh*, to conſecrate, or to keep holy; O, in the end, noteth the Pronoun of

of the third person masculine, him, or it, masc: and ל lamed, in the beginning, is one of the letters בבל *bachlam*, usually put before the Infinitive.

ששית ימי *seshet jamim*, six days, שש *sesh*, ששית *seshet*, or שש *seshet*, six, ימי *jamim* days, plurall masculine from singular יום *jom*, a day.

תעבד *sagnabod*, thou shalt labour, properly thou shalt serve: see it before in תעבד *sagnobdem*, thou shalt (not) serve them.

וַעֲשֶׂה *vegnasita*, and thou shalt do, ו *van*, here in the beginning, is the copulative connective, that is, it signifieth, *and*; and turneth the Preterit tense into the Future signification: עָשִׂיתָ *gnasita*, thou hast done. see it in *Obad.* v. 15. the eight or ninth word thereof.

כָּל *kol*, all, מְלַחְתְּךָ *melachtecha*, thy work, מְלַחָה *melacha*, and contracted מְלַחָה *melachet*, a work, that which is wrought; any thing done by art or working, with affixe *-cha*, thy, it's thus, מְלַחְתְּךָ *melachtecha*, thy work, or that which thou hast to do, &c.

וְיוֹם *vejom*, and the day, or but the day; וְ *ve*, and, יום *jom*, a day.

הַשְּׁבִיעִי *hashebigni*, the seventh, הַ *ha*, in the beginning, is the demonstrative note, the, &c. שְׁבִיעִי *shebigni*, the seventh, from שֶׁבַע *shebang*, seven.

לַיהוָה *laibovah elobecha*, to the Lord thy

thy God, see before.

לֹא תַעֲשֶׂה *lo tagnaſeh*, thou ſhalt not do ;  
 עָשִׂה *tagnaſe*, thou ſhalt make, work, or  
 do, &c. above in the ſecond Commandement.

לֹא תַעֲמֹל *col melachah*, all work, that is,  
 any work : ſee above.

אַתָּה *attah*, thou, the ſecond perſonall Noun  
 ſingular maſculine, thou &c.

וְבִנְךָ *ubincha*, and thy ſon ; בֵּן *ben*, a ſon ;  
 (from בָּנָה *banah*, he builded ; ſee it often be-  
 fore: as in בָּנִים *banim*, ſons, in the ſecond Com-  
 mandement) but with affixe *cha*, thy, it is  
 thus : בִּינְךָ *bincha*, thy ſon , ׀ , in the begin-  
 ning, is and, or, or nor, and neither &c.

וּבִתְּךָ *ubittecha*, and thy daughter, ׀ , is  
 and, *cha*, in the end, thy. the letters [בֵּת] *beth*  
 and *tan*, in the Table ſhew the root to be  
 בָּנָה *banah*, he builded, for hence is בֵּן *ben*, a  
 ſon, and in the feminine, בָּנָה *benet*, which is  
 not uſed in that forme, but only contracted  
 thus, בַּת *bat*, a daughter, ׀ , being caſt a-  
 way ; and when it is joyned with the affixes,  
*dagesh* is taken into ׀ , in ſtead of ׀ , caſt away  
 thus, with affixe *cha*, thy, בִּיתְּךָ *bittecha*,  
 thy daughter, &c. but in the plurall number,  
 בָּנוֹת *banot*, daughters.

עַבְדְּךָ *gnabdecha*, thy ſervant ; עַבְדִּי *gnebed*,  
 a ſervant ; with the affixe *cha*, thy, it is thus  
 עַבְדְּךָ *gnabdecha*, thy ſervant ; properly thy  
 man

man servant; the root is גָּבַד *gnabad*, he served;  
 וַאֲמָתְךָ *vaametecha*, and thy maid servant,  
 וַאֲ, in the beginning, is and, וְ *cha*, in the end;  
 thy אִמָּה *amah*, or אִמָּה *amar*, a maid, a  
 maid servant.

וּבְהֵמָתְךָ *ubehemtecha*, and thy beast, or thy  
 cattell; בְּהֵמָה *behemah*, or בְּהֵמָה *behemer*, or  
 בְּהֵמָה *behemat*, a beast, any kinde of cattell;  
 for it is a generall name to all cattell; with the  
 affixe וְ, before, signifying *and*: and וְ *cha*,  
 at the end, thy, it is thus וּבְהֵמָתְךָ *ubehemtecha*;  
 and thy cattell &c.

וְזָרְךָ *vegerecha*, and thy stranger; וַאֲ, and;  
 וְ *cha* thy, זָר *ger*, a stranger; a sojourner in a  
 strange place, from the root זָרַג *gar*, he sojour-  
 ned, he was a stranger; he travelled in a strange  
 place; see the letters [ג ז] *gimel* and *resh*,  
 in the Table; and the second rule for the roots:

אֲשֶׁר *asher*, who, or which &c. see it above.

בִּשְׁעָרֶיךָ *bisgnearecha* in thy ports; or with-  
 in thy gates: בֵּשֶׁל *beth*, before a word is in, וְ *cha*,  
 in the end, thy: שְׁעָרֶיךָ *shegnaro*, is plurall masc:  
 contracted for שְׁעָרֶיךָ *shegnarim*, gates, or  
 ports; from the singular שַׁעַר *shaguar*, a port  
 or a gate: from the root שָׁגַר *shagnar*, hee  
 esteemed, he did estimate: because of old the  
 publique estimate, account, and judgement;  
 was given out upon things, usually in the gates  
 of the Cities.

כִּי שֹׁשֶׁבֶת יָמִינִי, for (in)  
 fix

six days: **וַיַּשֶׁה יְהוָה** *gnasah* (it is the root it self, he made) *Jehovah*, the Lord made.

**אֶת הַשָּׁמַיִם** *et hashshamajim*, the heavens ; **וְאֶת הָאָרֶץ** *veet haaretz*, and the earth : see all these before frequently.

**אֶת הַיָּם** *eth hajam*, the sea. **אֶת** *eth* is a Particle often put before Nouns, signifying nothing : **הָ** *ha*, the emphaticall, or demonstrative note, the &c. **יָם** *jam*, the sea, pl: masc: **יָמִים** *jammim*, the seas, the root **יָמַם** *jamam* is not used.

**וְאֵת כָּל אֲשֶׁר** *veet col asher*, and all which ; **בָּם** *bam*, in them, **בְּ** *beth*, in, and **אֵם** *am*, them and put together : **בָּם** *bam*, in them.

**וַיָּנַח** *vajanach*, and he rested : the root is **נָח** *nuach*, he rested, he ceased, or left off from labour : in Future *Kal*, **יָנַח** *jannach*, or contracted thus **יָנַח** *janach*, he shall rest, but *van*, put before it here, turneth it into the signification of the Preterit tense, thus, and he rested, or did rest : so in the second person sing: future, **תָּנַח** *tanuach*, or contracted, **תָּנַח** *tanach*, thou shalt rest ; and in first person singular **אָנַח** *annach*, and contracted, **אָנַח** *anach*, I shall rest, &c.

**בַּיּוֹם הַשְּׁבִיעִי** *bajom hashshebignii*, in the seventh day : see before.

**כֵּן** *gnal ken*, therefore, or wherefore, or for which &c. a causative Particle often.

**וַיְבָרֶךְ יְהוָה** *berach Jehovah*, the Lord blessed ;

it is Preter: *Piel*, from the root בָּרַךְ *barach*, in *Piel* בֵּרַךְ *berech*, or בִּרַךְ *berach*, he blessed : אַתָּה יוֹם הַשְּׁשִׁיבָת *et jom hashsabbat*, the Sabbath, or the seventh day, appointed to be a day of rest : see it before.

וַיְקַדְּשֵׁהוּ *vajekaddeshehu*, and he sanctified it, or he set it apart, and appointed it for the holy use, of being a day of rest, to serve and worship him thereupon : (and what God hath set apart and separated from other days, no man must joyn) הוּא *hu*, in the end, is the note of the third personall Noun, masc: him, or it, masculine: יְקַדְּשׁ *jekaddesh*, he shall sanctifie, it is the Future *Piel*, third person singular (as יְבַרְכֶּה *jebrakkeh*, he shall visite) from the root קָדַשׁ *kadas*, he was set apart, and appointed for holy uses, and hence he was holy : he was sanctified: in *Piel* it is קִדְּשׁ *kiddesh*, he did set apart, and appoint any thing for an holy use : hee sanctified : and in Fut: *Piel* יְקַדְּשׁ *jekaddesh*, he shall sanctifie, or he shall set apart for holy uses : but וּ, put before here, doth turn the Future tense into the Preterit signification, thus, and he did sanctifie it, or set it apart ; or he separated it from other days : and appointed it for this holy use, to be a holy rest for his worship, and spirituall service. (what God hath separated and set apart from other days, I say again, let no man joyn, or esteem of it alike with other days : but as he hath set it, especially apart

apart, to be a rest for his service and worship, so let us set it apart also for that holy use, if we would be obedient, and like unto our heavenly father in all things. )

*The fifth Commandment.*

כָּבֵד *kabbed*, honour thou; it is Imper: *Piel*, singular masc: (as פָּקַד *pakked*, visite thou diligently) from the root כָּבַד *kabad*, (which in its first and radicall signification, is ) he was heavy, he was loaden with weight; and hence he was honoured; he was, as it were, weighted and loaden with (heavy) honour; in *Piel*: כִּבֵּד *kibbed*, he made heavy; and hence, he honoured, he made heavy with honour, as it were; in Imperative *Piel*: כַּבֵּד *cabbed*, honour thou &c.

אָבִיךָ *et abicha*, thy father, *et* signifieth nothing, אָב *ab*, or אָבִי *abi*, a father, and with affixe יְכָ *cha*, thy, thus אָבִיךָ *abicha*, thy father, for it always taketh in יְדָ, with the affixes.

וְעַתָּה *veet immecha*, and thy mother: וְ *ve*, and, עַתָּה *esh*, is nothing: עַמָּה *em*, a mother: but with affixes, it taketh דָּגֶשׁ in עַ, thus, with affixe יְכָ *cha*, thy, וְעַתָּה *immecha*, thy mother, as if the root were עַמָּה *amam*, but it is not used.

לְמַגֵּן *lemagnan*, for, or to the end that, &c. a causative Particle: see it *Obad. v. 9.*

יְאָרִיכֶנּוּ *jaarichun*, or without, thus יְאָרִיכֶנּוּ

*jaarichun*; they shall be prolonged, they shall be long; or (that) they may be long, and prolonged: it is Future *Hiph*: third person plurall, from the root *אָרַךְ* *arach*, he was long, he was prolonged, or delayed and made long &c. in *Hiphal* it is *הִאָּרַךְ* *heerich*, he made long, he prolonged; he drew out at length, he delayed, &c. also sometimes, he was made long, or he was prolonged; and hence in Future *Hiph*: *יִאָּרַךְ* *jaarich*, he shall prolong, or he shall be long, or prolonged; and in third person plurall *יִאָּרְכּוּ* *jaarichu*, they shall be long, or prolonged &c. *וּנָן*, at the end, is redundant; or superfluous, onely added for the better sound of the word.

*יָמֶיךָ* *jamecha*, thy days, *יָכָה* *cha*, thy; *יָמֵי* *jame*, days, is plurall masculine contracted, for *יָמִים* *jamim*, days, from singular *יוֹם* *jom*, a day.

*עַל הָאָדָמָה* *gnal haadamah*, upon the land: *עַל* *gnal*, upon, see often before: *בָּהּ* *ba*, is often put before Nouns, *אָדָמָה* *adamah*, the land; or the earth, properly the red earth, (from the root *אָדָם* *adam*, he was red) whence *אָדָם* *Adam*, and all mankind hath their name, to remind them of the red earth, or the earthy clay, whereof they were made; for he was created dust, *מִן הָאָדָמָה* *min* (from, or of) *haadamah*, of the earth: *Gen. 2. 7.*

*אַשֶׁר יְהוָה אֱלֹהֶיךָ* *asher Jehova elohecha*, which



which the Lord thy God.

לָךְ *noten lach*, giveth to thee; נֹתֵן or נָתַן *noten*, giving, or he who giveth; or he giveth (for the Participle *Benoni* is often put for the Present tense) it is the Participle *Benoni*, or present from נָתַן *natán*, he gave.

לָךְ *lach*, to thee, it is put for לָּךְ *lecha*, to thee: see it before: the long *A*, being transposed, or taken out of the small *caph*, and put under *lamed*.

*The sixth Commandment.*

לֹא תִרְצַח *lo tirtzach*, or *tirzach*, thou shalt not kill, לֹא *lo*, not, תִּרְצַח *tirtzach*, is Fut: *Kal*, second person singular from the root רָצַח *ratzach*, he killed, in Fut: *Kal*, יִרְצַח *jirtzach* he shall kill; and in second person *tirzach*, thou shalt kill &c.

*The seventh Commandment.*

לֹא תִנָּאֵף *lo tineaph*, or *tinaph*, thou shalt not commit adultery. *lo*, not: *tinaph* is Fut: *Kal*, second person singular masc: from נָאֵף *naaph*, he committed adultery; in Fut: *Kal*, יִנָּאֵף *jineaph*, or *jinaph*, and second pers: masc: תִּנָּאֵף *tinaph*, &c.

*The eighth Commandment.*

לֹא תִגְנוֹב *lo signob*, thou shalt not steal; *lo*, not: *signob*, is Future *Kal*: second person singular

singular masculine : from גָּנַב *gnabad*, he stole, in Future *Kal*, יִגְנוֹב *jignob*, *tignob* &c.

*The ninth Commandement.*

לֹא תִשָּׁנֶה lo *tagnaneb*, thou shalt not answer, or thou shalt not testifie ; lo not : *tagnaneb*, is second person singular Future *Kal*, masc: from the root עָנָה *gnanah*, he answered, he testified ; or he did bear testimony &c. in Future *Kal*, יִשָּׁנֶה *jagnaneb*, he shall answer or testifie, and so in second person *תִּשָּׁנֶה* *tagnaneb*, thou shalt answer, testifie, or bear testimony &c.

בִּרְעֻנָּךְ *beregnacha*, in, or against thy neighbour, or friend ; בְּ *be*, in, against, &c. רְעֻנָּה *reana*, at the end, thy : רֵעַ *reag*, a friend, a neighbour ; properly, one feeding with another, as it were, or one doing that friendly office, of feeding another, for the root is רָעָה *ragnah*, he fed, or he did feed : see the letters [רע] *resh* and *gnajin*, in the Table ; with the third rule for finding the roots.

שֹׁקֵר *gnedshaker*, a testimony of falsehood, that is, a false testimony : שָׁקֵד *gned*, a witness, also a testimony of a witness : see the letters [שק] *gnajin* and *daleth* in the Table, and the root will be known to be שָׁקַד *gnud*, ( according to the second rule for the roots ) which in *Hiphal*, is thus שָׁקַד *bgnid*, he testified, or he did bear witness, and testimony : and hence שָׁקֵד *gned*, a witness, a testimony :

שָׁקַר *shaker*, falsehood, fraud, deceit, lying; or false deceiving &c. from the root שָׁקַר *shakar*, he lyed, he was false, he deceived &c.

*The tenth Commandment.*

לֹא תַחְמֹד *lo tachmod*, thou shalt not desire; thou shalt not covet, or lust after: *lo* not, *tachmod*, is Future *Kal*, second person singular masculine: from the root חָמַד *chamad*, he desired, in Fut: חָמַד *jachmod*, he shall desire, and in second person singular תַּחְמֹד *tachmod*, thou shalt covet or desire &c. the word is used sometimes in a good sense for lawfull desires, and sometimes in a bad, to expresse unlawfull lusts; and covetousnesse or concupiscence after these things which are none of ours by any right.

בֵּית רֵעֶךָ *beth regnecha*, the house of thy neighbour: see before.

אִשְׁתְּ רֵעֶךָ *esht, regnecha*, the wife of thy neighbour: אִשָּׁה or אִשְׁתְּ *ishshah*, a woman, a wife: it is the feminine from אִישׁ *ish*, a man, a husband; which is a Noun Primitive.

וְעַבְדּוֹ *vagnabdo*, and, or nor his servant: וְ, in the end, noteth the third personall Noun masc: him, or his &c. עַבְדּוֹ *gubed*, a servant: see it before. וְ, *van*, is and, but when לֹא *lo*, the negative Particle goeth before it, to be joynd with it, it is nor, or neither &c.

אִמָּתוֹ *uamato*, nor his maid servant, וְ, *O*,

his: see אִמָּה *amah*, or אִמָּה *amat*, a maid servant: before in אִמָּה *vaamatecha*, in the fourth Commandement.

וְשׁוֹר *veshoro*, nor his Ox: וְשׁוֹ *ve*, and, or nor, neither &c. וְשׁוֹ *shor*, an ox, so called, because of the terribleness, largeness, and conspicuousness of his face and countenance; because he seemeth to be a beast of so stately a stature, with his great face, and hornes at each side of it, to defend it, as it were: thus some: others say, because that kinde of cattell requireth great care, and inspection, from the keepers, because their losse is very hurtfull to their owners: and in both these, the word hath allusion to the root שׁוּר *shur*, he looked, he beheld, he had regard unto &c.

וְחָמֹר *vachamoro*, nor his Ass: וְחָמֹר *chamar*, an Ass: some way or another, it seemeth to be a troublesome beast, by it's name, for the root is חָמַר *chamar*, he was troublesome, or he was troubled: and so any Ass (*sicquam Davus aliquis, perturbat omnia*) troubleth all where he commeth.

וְכָל אֲשֶׁר לְרֵעֶךָ *vekal asher leregnecha*: nor all, or neither any thing that is thy neighbours: see these before.

The

## The Hebrew Text, of the twelfth Chapter of ISAIAH.

1. ואמרת ביום ההוא אורך יהוה כי  
 אמרת כי ישב אפק וחנמני.  
 2. הנה אל ישועתי אבטח ולא אפחד כי  
 עני וזכרת יח יהוה ויהי לי לישועה.  
 3. ושאתם סים בששון ממעני הישועה.  
 4. ואמרתם ביום ההוא הודו ליהוה קראו  
 בשמו הודו בשמים עלילתיו תזכירו כי נשגב  
 שמו.  
 5. ואלו יהוה כי גאות עשה מועצת זאת  
 בכל הארץ.  
 6. צהלי ורני ישבת ציון כי גדול בקרבך  
 קדוש ישראל.

## The Hebrew Text of the twelfth of ISAIAH, resolved in English.

### Verse. I.

ואמרת *veamarta*, and thou shalt say, pro-  
 perly, and thou hast said, or and thou laydest:  
 for אמרת *amarta*, is second person singular, of  
 Preter: *Kal*, thou hast said, but *van*, put be-  
 fore, turneth the Preterite tense into the Future  
 signification, thou shalt say, as often: from the  
 root

root אמר *amar*, he said, which is thus declined, *amar*, *amerah*, *amarta*, *amart*, *amarti*, in pl: אמרו *amenu*, they have said, and in second person pl: אמרתם *amartem*, ye have said, but with a conversive ו *van*, put before it is thus ואמרתם *vaamartem*, and ye shall say: as below, v. 4.

היום ביום *bajom habu*, in that day: יום *jom*, a day, ב *ba*, in היום *habu*, this or that &c. see it often before.

אודה *odecha*, I will confesse, and celebrate thee; or I will praise thee: the root is ידה *jadah* he cast forth, he did throw; or cast darts: in *Hiphal*, it is, הודה *hodah*, he did confesse, celebrate, and praise, that is, he did cast and throw forth praises out of his mouth, as it were; by extolling and celebrating any thing highly; where is to be noted, that the Verbs which in *Kal*, have י *jod*, for their first radicall, in *Hiph*: they change that י *jod*, into ו *van*, or the long ו *O*, thus ידה *jadah*, in *Hiph*: הודה *hodah*, he praised &c. (so יגה *jagah*; in *Hiph*: הוגה *hogah*, he was sad &c.) in Future *Hiph*: it is יודה *jodeh*, he shall praise or confesse: which is thus formed, *jodeh*, *todeh*, *todeh*, *todei*, and in first person singular אודה *odeh*, I will confesse and celebrate; but with affixe of second person אכה *acha*, thee, the third radicall ה *he* is cast away, thus, as in this place, אודה *odecha*, I will confesse thee; where there is but onely one of the  
three

three radicall letters remaining, to wit *daleth*, which in the Table sheweth the root to be *יָדָב* *jadab*, according to the fifth rule for finding out the roots.

*יְהוָה* *Yehovah*, the glorious name of God: see it in *Obad. v. 1*. *Ki*, for, or because, a causative Particle: see it often before.

*אָנָפִי* *anaphi*, thou was angry, or thou wast wroth &c. it is second person singular misce. of the Preterit tense, which *fa*, in the end noteth, from the root *אָנָפ* *anaph*, he was wroth, he was angry.

*בִּי* *bi*, at me, with me or against me &c. *בֵּת* *beth*, is in, with or against &c. and *יָדָב*, noteth the first person singular, me; but both together it is thus *בִּי* *bi*, at me &c.

*יָשׁוּב אֶפְעָה* *jashob appecha*, thy wroth is turned away, or shall be turned away, or thy anger shall turn away, (it self) as it were: for *יָשׁוּב* *jashob*, he shall turn, or he shall be turned &c. is Fut: *Kal*, third person singular contracted for *יָשׁוּב* *jashub*, *וּ* *van*, being left out, from the root *יָשׁוּב* *shub*, he turned away, or he was turned away &c. see the letters, *יָשׁוּב* *shin* and *beth* in the Table; and the second rule for the roots.

*אֶפְעָה* *appecha*: thy wroth, or thine anger: *אֶפְעָה*, in the end of a word, is thee, or thy &c. *אָנָפִי* *aph*, or *ap*, signifieth wroth, and anger; and hence it signifieth often, the face, or countenance;

tenance; because in it appeareth chiefly the signes of wrath and anger, in a man; but with affixes it taketh in *dagesh*, to recompense the second radicall נ *nun*, cast away, (thus אִנִּי *appi*, my face, or my anger; and אִפּוֹ *appo*, his wrath, or his countenance; and so אִפְּעָחָה *appecha*, thy wrath &c.) for the root is אִנָּא *anaph*, he was wroth and angry: see the letters [אֵלֶף] *aleph* and *pe* in the Table.

וְנִחַמְתִּי *utenachameni*, and thou shalt comfort me, or and thou comfortedst me; (for ו *van*, put before, may be conversive of the Future, into the Preterit signification) נִי *ni*, at the end, is the affixe of the first personall Noun, me; and נִחַמְתִּי *tenachem*, or נִחַמְתָּ *tenacham*, thou shalt comfort, is Future *Piel* second person singular masc: from the root in *Piel* נִחַם *nicham*, (for in *Kal*, נָחַם *nacham* is not in use) he comforted; and in Future *Piel*, יִנַּחֵם *jenachem*, (he shall comfort &c.) *tenachem*, *tenachem*, *tenachemi*, אֲנִיחֶם *anachem*, I shall comfort &c.

*Vers. II.*

הִנֵּה *binneh*, behold, a Particle requiring attention and consideration.

אֵל *El*, God, properly, the strong God; one of his glorious names, denoting his omnipotent power and strength, for it is, as it were contracted of the Primitive Noun עֲזָה *ejal*, signifying strength, and power.



יְשׁוּעָה *jesbugnati*, my salvation: *jod*, at the end, is my ; יְשׁוּעָה *jesbugnab*, or יְשׁוּעָה *jesbugnat*, is salvation, from the root יָשַׁע *jasbang*, not used in *Kal*, but in *Hiph*: הוֹשִׁיעַ *hosbiang*, he saved.

אֲבַחֵם *ebtach*, I will trust, or I will hope ; it is first person singular of Fut: *Kal*, from the root בָּחַח *barach*, he trusted: in Future ; אֲבַחֵם *jibtach*, ( he shall trust &c. ) אֲבַחֵם *ribtach*, *ribtachi*, and in first person, אֲבַחֵם *ebtach*, I will trust &c.

וְלֹא *velo*, and not, וְלֹא *ve*, and: וְלֹא *lo*, not.

אֶפְחַד *ephchad*, I shall fear, or I shall be affrayed : Future *Kal*, first person singular from the root פָּחַח *pachad*, he was affrayed, in Fut: אֶפְחַד *jiphchad*, ( he shall be affrayed &c. ) אֶפְחַד *tiphchad*, *tiphchad*, *tiphchadi*, *ephchad* &c. וְכִי *ki*, for.

גִּזְזִי *gnozzi*, my strength, וְלֹא *jod*, at the end, is my : דָּגַשׁ in ; זַיִן, noteth the third radicall *zain*, cast away, for from the root גָּזַז *gnazaz* he was strong, is derived the Noun masculine גִּזְזִי *gnoz*, or גִּזְזִי *gnoz*, strength ; and with affixe גִּזְזִי *gnozzi*, my strength.

זִמְרָה *vezimrath*, and ( my ) song : the root is זָמַר *zamar*, which in *Kal*, signifieth to cut, or to cut off ; but in *Piel*, זָמַר *zimmer*, he did sing ; because in melodious songs, the voice is as it were, often cut, and broken by the notes of musique ; and hence the Noun Fem: זִמְרָה *zimrah*, and זִמְרָה *zimrat* ; a song, properly

tenance; because in it appeareth chiefly the signes of wrath and anger, in a man; but with affixes it taketh in *dagesh*, to recompense the second radicall ך *nun*, cast away, (thus אִנִּי *appi*, my face, or my anger; and אִנֶּה *appo*, his wrath, or his countenance; and so אִנֶּה *appecha*, thy wrath &c.) for the root is אִנֶּה *anaph*, he was wroth and angry: see the letters [א] *aleph* and פ *pe* in the Table.

וְנִחַמְתִּי *utenachameni*, and thou shalt comfort me, or and thou comfortedst me; (for ו *vau*, put before, may be conversive of the Future, into the Preterit signification) נִי *ni*, at the end, is the affixe of the first personall Noun, me; and נִחַם *tenachem*, or נִחַמְתָּ *tenacham*, thou shalt comfort, is Future *Piel* second person singular masc: from the root in *Piel* נִחַם *nicham*, (for in *Kal*, נָחַם *nacham* is not in use) he comforted; and in Future *Piel*, נִחֵם *jenachem*, (he shall comfort &c.) *tenachem*, *tenachem*, *tenachemi*, נִחֵמָה *anachem*, I shall comfort &c.

*Vers. II.*

בִּינֵה *binneh*, behold, a Particle requiring attention and consideration.

אֵל *El*, God, properly, the strong God; one of his glorious names, denoting his omnipotent power and strength, for it is, as it were contracted of the Primitive Noun אֵל *ejal*, signifying strength, and power.

וְשׁוֹמְרֵי

יְשׁוּעָה *jesbugnati*, my salvation: *jod*, at the end, is my ; יְשׁוּעָה *jesbugnab*, or יְשׁוּעָה *jesbugnat*, is salvation, from the root יָשַׁע *jasbang*, not used in *Kal*, but in *Hiph*: הוֹשִׁיעַ *boshiang*, he saved.

אֲבַטֵּחַ *ebtach*, I will trust, or I will hope ; it is first person singular of Fut: *Kal*, from the root בָּטַח *batach*, he trusted: in Future ; יִבְטַח *jibtach*, ( he shall trust &c. ) תִּבְטַח *tibtach*, *tibtach*, and in first person, אֲבַטֵּחַ *ebtach*, I will trust &c.

וְלֹא *velo*, and not, וְ *ve*, and: לֹא *lo*, not.

אֶפְחַד *ephchad*, I shall fear, or I shall be affrayed : Future *Kal*, first person singular from the root פָּחַד *pachad*, he was affrayed, in Fut: יִפְחַד *jiphchad*, ( he shall be affrayed &c. ) תִּפְחַד *tipchad*, *tipchad*, *tipchadi*, *ephchad* &c. כִּי *ki*, for.

גִּזְזִי *gnozzi*, my strength, יְ *jod*, at the end, is my : דָּגֵשׁ in ; זַיִן, noteth the third radicle *zain*, cast away, for from the root גָּזַז *gnazaz* he was strong, is derived the Noun masculine גִּזְזִי *gnoz*, or גִּזְזִי *gnoz*, strength ; and with affixe גִּזְזִי *gnozzi*, my strength.

זִמְרָה *vezimrath*, and (my) song : the root is זָמַר *zamar*, which in *Kal*, signifieth to cut, or to cut off ; but in *Piel*, זָמַר *zimmer*, he did sing ; because in melodious songs, the voice is as it were, often cut, and broken by the notes of musique ; and hence the Noun Fem: זִמְרָה *zimrah*, and זִמְרָה *zimrat* ; a song, properly

properly a melodious song, or harmony cut with notes of musique: *ve*, and.

יהוה יהוה *jah Jehovah*, the Lord God: see them both in the beginning of *Obadiah*.

יהי *vajhi*, or *vajehi*, and he shall be, or and he was, or is become &c. (for *van*, before the Future tense, may turn it into the Preterit signification) the root is היה *hajah*, he was: in the Future, יהיה *jibjeh*, he shall be; but with *van*, put before, the third radical ה *he*, is cast away thus יהי *vaihi*, for יהיה *vaihejeh*, and he shall be, לי *li*, to me: ל *lamed*, to, and, י *jod*, me.

לשונך *lisbognah*, for salvation, or into salvation: ל *lamed*, put before a word, is to, unto, or for &c. ישועה *jesbognah*, salvation: see it before.

### Vers. III.

ושבתם *vsheabtem*, and ye shall draw; *van*, before the word, signifieth and, ושבטם *vsheabtem*, ye have drawn, (but *van* put before, turneth the Preterite tense into the Future signification, ye shall draw) it is second person plurall masc: of the Preterit *Kal*, from the root שבת *sbaab*: (he drew, he did draw; the word is chiefly applyed to the drawing of water: as in the words following) שבתה, שבתה, שבתה, שבתה, plurall שבתה; *sbeabtem*, *sbeabtem*, שבתנו *sbeabnu*, we have drawn &c.

מַיִם *majim*, waters, or water: the word is in the forme of the duall number ending in מַיִם *ajim*, to denote the upper waters in the clouds, and the lower waters, in the seas.

בְּשִׂשׂוֹן *besason*, in joy, or with joy; בְּ *be*, in, or with &c. שִׂשׂוֹן *sason*, joy, gladnesse, a Noun masculine, from the root שׂוּשׂ *sus*, he rejoyced: see the letters [ שׂוּ ] in the Table, and the second rule for finding the roots.

מִמַּגְנֵיטִי *mimmagnajene*, out of the wells, or out of the fountains; מִ *mi*, put before a word, signifieth from, or out of &c. מַגְנֵיטִי *magnajene*, or thus מַגְנֵיטִי *mangjane*, is plurall masculine, contracted for מַגְנֵיטִים *mangjanim*, fountains, or wells; from the singular, מַגְנֵיטִי *mangjan*, a fountain, well, or well-spring; which is from the Primitive Noun גַּנֵּיטִי *gnajin*, signifying an eye, the eye, for fountains are, as it were, the eyes of the earth.

הַיְשׁוּבָנָה *hajesbugnah*, of salvation, הַ *ha*, before a word, is a demonstrative note, the, or of the &c. see *jeshbugnah*, before in *jeshbugnati* vers. 2.

Vers. IV.

וְאָמַרְתֶּם בַּיּוֹם הַהוּא *veamartem bajom habu*, and ye shall say in that day: see these words in the beginning of the first verse.

הוֹדוּ *hadu*, sing ye, or praise, celebrate, and confesse ye, it is Imperative plurall *Hiphal*: from the root יָדָה *jadah*, in *Hiph*: הוֹדֶה *bodah*, he

he praised, or celebrated; (see before, in **הודו** *odecha*, I will praise thee v. 1.) in Imperative singular: **הוֹדֵה** *hodah*, praise thou, and in pl: **הוֹדוּ** *hodu*, praise ye: **לַיהוָה** *lahovah*, the Lord, or to the Lord &c. **לֵאלֹהִים** *la, to, to the* &c.

**קִרְאוּ** *kiru*, call ye, or call ye upon, proclaime ye &c. it is Imperative plurall: from the root **קָרָא** *kara*, he called, he called upon, he proclaimed &c. in Imperative **קִרְא** *kera*, call thou, and in plurall **קִרְאוּ** *kiru*, call ye &c.

**בְּשֵׁמוֹ** *bishmo*, upon his name, or in his name &c. **בְּ** *beth*, in, **וְ** *O*, at the end, his: and **שֵׁמוֹ** *shem*, is a Primitive Noun, signifying a name.

**הוֹדִיעֵנוּ** *hodignu*, cause ye to be known, or make ye known: it is Imperative *Hiph*: plural from the root **יָדַע** *jadang*, he knew, he did know, in *Hiph*: it is **הוֹדִיעַ** *hodiang*, (the first radicall **י**, being changed in **ו**, as all Verbs having **ו**, for their first radicall do: as **יָדַע** *jadang*, he knew, in *Hiph*: **הוֹדִיעַ** *hodiang*) he made to know, he manifested, or he declared; in Imperative singular **הוֹדִיעַ** *hodiang*, declare or manifest thou, and in plurall **הוֹדִיעֵנוּ** *hodignu*, declar or manifest ye &c.

**בְּעַמִּים** *bagnammim*, amongst the people: **בְּ** *ba*, in, or amongst; **עַמִּים** *gnammim*: plural masculine from singular, **עַם** *gnam*, a people: see it in *Obad. vers. 13.* in **עַמִּי** *gnammi*, my people.

**גְּנָלִילֹתָיו** *gnalilotav*, his works or his doings, the root **גָּנָל** *gnalal*, is not used in *Kal*, but in *Piel* **גָּנָל** *gnolel*, he did, he did work; he wrought &c. hence this Noun Fem: **גְּנָלִילָהּ** *gnalilah*, a doing, a work, an action &c. in pl: feminine **גְּנָלִילֹת** *gnalilot*, works; or doings &c. **אִיו**, at the end, is the affixe of the the third Personall Noun, his.

**הִזְכִּירוּ** *hazkiru*, make ye mention, or cause ye to remember, make ye to be remembred &c. it is Imperative pl: malc: from the root **זָכַר** *zachar*, he remembred; in *Hiph:* **הִזְכִּיר** *hizkir*, he made or caused to remember, he mentioned, or made mention &c. in Imper: singular **הִזְכֵּר** *hazkir*, make thou mention, and in pl: **הִזְכִּירוּ** *hazkiru*, make ye mention &c.

**כִּי נִשְׁגַּב שְׁמוֹ** *ki nisgab shemo*, for his name is exalted, *ki*, for, **שְׁמוֹ** *shemo*, his name, **וְ**, his; **שְׁמֵו** *shem*, a name: **נִשְׁגַּב** *nisgab*, he was or he is exalted, it is Preter: *Niph:* third person (as **נִפְקַד** *niphkad*) singular from the root **שָׁגַב** *sagab*, he was exalted &c.

Vers. V.

**זָמְרוּ** *zammern*, sing ye, the root is **זָמַר** *zamar*, (see before in **זָמְרוּ** *vezimrat*, vers. 2.) in *Piel* **זָמַר** *zimmer*, he did sing; he cut his voice in sirging, as it were, and in Imper: **זָמַר** *zammer*, sing thou, and in plurall **זָמְרוּ** *zammern*, sing ye.

**גִּדְּיוֹת** *geot*, excellent things, great and high things

things &c. it is pl: fem: from the root מנא *gnab*, he was high, he was excellent &c.

גשף *gnasab*, he hath done, it is the root it self.

מנא מודאגנא *mudagnat* *zor*, this is known, זור *zor*, or *zorb*, this or that &c. fem: from זר *zob*, this, or that masc: מודאגנא *mudagnat* (but in the Text, the long ו, is written shortly like a י *jod*, thus מודאגנא *mudagnat*) it is known, or it is made manifest; the root is ידע *jadang*, he knew, in Hiph: ידעו *hodiang*, he made to know: ( see it before in ידעו *hodiann* vers. 4 ) in Hophal ידעו *budang*, he was made known, or it was made manifest; and hence is the Participle, Hoph: as it were, מודאגנא *mudang*, and in fem: מודאגנא *mudagnab*, or מודאגנא *mudagnat*, it is known, בכל הארץ *bechol haaretz*, in all the earth.

*Vers. VI.*

צבלי *czabali*, cry out, rejoyce greatly, or lift up thy voice highly, or cry aloud for joy; the root is צבל *czabal*, properly, he neyed; for the word firstly, doth import the neying of horses; and hence, ( because the neying of horses, is usually a sign of their being tickled with some sensuall contentment ) it signifieth, to rejoyce aloud with a noyse: in the Imper: sing: masc: צבלי *czabal*, and feminine, צבלי *czabali*, rejoyce thou or cry thou out with a noyse for joy.

ווארנני *waranni*, and shoute for joy, or



cry thou aloud for joy, the root is **רנן** *renan*, he cryed out, and shouted for joy; he did sing aloud for gladnesse. in the Imperative sing regularly it would be **רנן** *renan*, masculine and **רנני** *renoni* fem: rejoyce thou, or sing thou aloud; But the feminine **רנני** *renoni* is as it were contracted thus **רנני** *ronni*, shout thou aloud; and so in pl: masc: **רנו** or **רנו** *ronnu*; rejoyce ye, or shout ye aloud for joy.

**יֹשֶׁבֶת צִיּוֹן** *josebet zion*, inhabitant of *zion*, or inhabitresse of *zion*, that is thou who dwellest in *Sion* fem: the root is **ישב** *jashab*, hee dwelt, he remained, he inhabited; in *Benoni* or the Participle present **יֹשֵׁב** or **יֹשֶׁב** *jashab*, masculine, and **יֹשֶׁבֶת** *josebah*, or **יֹשֶׁבֶת** *josebet*, feminine, an inhabitant, or one who remaineth, and dwelleth in any place, **צִיּוֹן** *zion*, *Sion*.

**גָּדוֹל** *ki gadol*, for great, **לִי** *for*: **גָּדוֹל** *gadol*, great; from **גָּדַל** *gadal*, he was great.

**בְּקִרְבֶּךָ** *bekirbech*, in the midst of thee, feminine: **בְּ** *be* at the beginning is in; **קֶרֶב** *ereb*, at the end, noeth the second person sing: fem: thee, fem: and **קָרַב** *kareb*: is a Noun masc: the midst, or the middle, from **קָרַב** *karab*, he did come nigh: he approached &c.

**קֹדֶשׁ יִשְׂרָאֵל** *kedosh jisrael*, the holy one of *Israel*: **קֹדֶשׁ** *kedosh*, or **קֹדֶשׁ** *kedosh*; holy, the holy one from the root **קָדַשׁ** *kadas*, he was holy: see **יִשְׂרָאֵל** *jisrael*, in the beginning of the Decalogue.

Christian and Common Reader, I have en-  
 deavoured briefly to open unto thee, as easie and  
 plain a passage as I could, to enter in at this Gate of the  
 Holy Tongue, which leadeth to the knowledge of the  
 holy one of *Israel*, in his own Words; And if thou hast  
 entred, and art once come this farre; I hope thou hast  
 found some contentment in thy way; and that thou  
 expectest more, as thou passest further; and if so, be  
 pleased but to view it once over again, and make it some-  
 what more familiar unto thee; and before thou canst  
 do that, by the help of God, thou shalt have another  
 help put ready in thy hand; which shall lead thee  
 thorow many pleasant pathes, which this Gate giveth  
 entrance to; for I have put it forth, as an easie intro-  
 duction to the Key of the Hebrew Bible, ( now to goe  
 on at the Presse, after this ) by which the Words of the  
 Hebrew Text are so easily, and plainly unlocked, as  
 that, when it is perfected, any, who hath first made  
 use of this Introduction, will have no greater difficulty,  
 to expound, and resolve the Hebrew Bible, and the words  
 thereof, then to turn over, to seek an English word in an  
 English Concordance; And till providence put that  
 in thy hand, he bids thee farewell, who is a Cordiall  
 lover of all the lovers of *Zions* Gates, and who shall be  
 always ready, as occasion shall be offered, to help on in  
 their way, any who shall desire to enter in at this Gate,  
 and to learn to understand the language of *Canaan*  
 thereby.

6 JY 53

to God Praise,

O Lord, for ever, art great, Thou,

& earth, of heaven, the maker, the Lord, is from my help

ION

